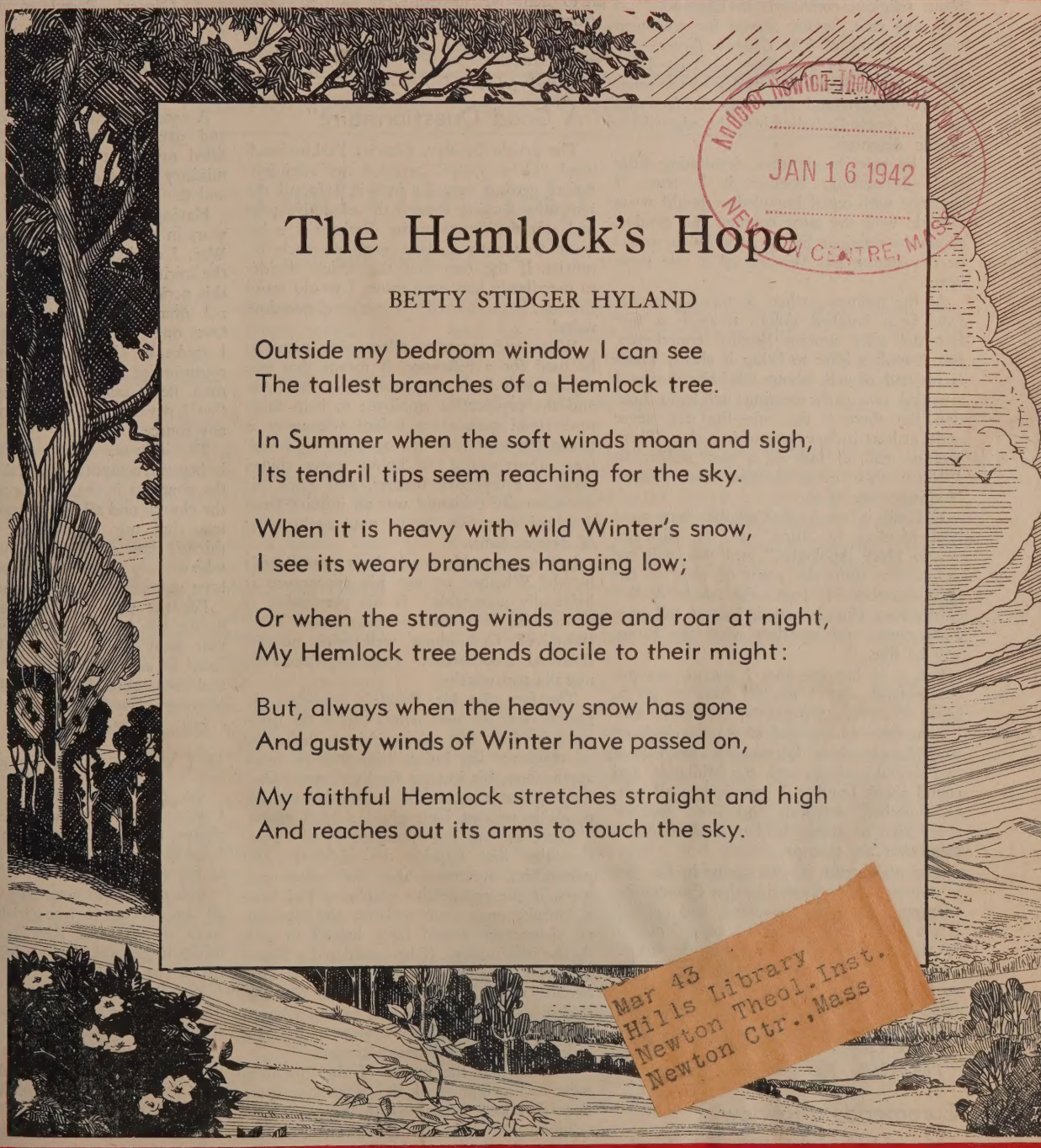
Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

JANUARY 14 1942



Andover Newton Theological School
JAN 16 1942
NEWTON CENTRE, MASS.

The Hemlock's Hope

BETTY STIDGER HYLAND

Outside my bedroom window I can see
The tallest branches of a Hemlock tree.

In Summer when the soft winds moan and sigh,
Its tendril tips seem reaching for the sky.

When it is heavy with wild Winter's snow,
I see its weary branches hanging low;

Or when the strong winds rage and roar at night,
My Hemlock tree bends docile to their might:

But, always when the heavy snow has gone
And gusty winds of Winter have passed on,

My faithful Hemlock stretches straight and high
And reaches out its arms to touch the sky.

Mar 43
Hills Library
Newton Theol. Inst.
Newton Ctr., Mass

FOUNDED 1823

MR. EDITOR

"Not Equal to the Problem of Redemption"

My good friend Basil Mathews is very much mistaken when he implies that I merely "borrowed and repeated" the statements of Sidney Dark, in my little article about religious conditions in England.

In any case, having served for seventeen years as editor of *The Church Times*,—the brilliant editor of a brilliant journal,—Dark has an extraordinary knowledge of the religious life of England. Nor does the fact that he is an Anglo-Catholic blunt the edge of his drastic diagnosis.

To be sure, he wrote a devastating little book—devastating, because it is true. If someone with equal knowledge should write a book, with the same courage and candor, about the religious life of America, it would be devastating too. We are all in the same boat.

At the moment, when so many churches have been bombed down, there is a fine fraternal spirit among English churchmen. But it took a blitz to bring it about. There is no end of talk about Christian unity—I attended two such meetings while in London. But there is the rub—the talk never ends; at least it does not end in action. There was no end of talk of a sort similar in 1918-19; then came collapse and relapse. Nothing came of it.

If Dark is an Anglo-Catholic, turn to a book of essays by "Ilico,"—Dr. N. Micklem, —"No More Apologies," and you will see the picture from the point of view of the Free churches. He traces the steady decline of the Free churches, their loss of influence and power, and wonders what the future will be like.

But, it so happens that I am no stranger in England, and I do not have to go to books to learn the facts. On my recent tour I went from end to end of that lovely land, from Liverpool to Portsmouth, from Hull to Falmouth, all through the Midlands, and round about London. I preached in all sorts of churches, Anglican and Free, touched every kind of group, held no end of discussions over the teacups.

The plain truth is—staring us in the face in America, as in England—that Christianity, as now interpreted, organized, and applied, is not equal to the problem of redemption in its tragic and gigantic modern setting. Argument is not necessary; "it sees itself," as the French say. But, if the facts are unhopeful, to a Christian they are not hopeless.

JOSEPH FORT NEWTON,
Rector Church of St. Luke and Epiphany.
Philadelphia, Pa.

Commends a Review

My good friend Rev. William E. Lowther of Norwich, Conn., mailed to me a copy of your review of Dean Johnson's book "The Soviet Power."

You have done a fine and commendable job in this review, in spite of the fact I felt you missed some other highly important points.

I hope The Methodist Church continues to develop its social perspective as well as you have recommended. I heartily second your concluding remarks that the entire membership of The Methodist Church owe it to themselves to read Dean Johnson's book from cover to cover. M. L. HAZELRIGG,
Student University of California at Los Angeles.
Los Angeles, Cal.

"A Good Questionnaire"

The article by Rev. Charles Parkin headlined "Help! Help!" arrested my attention. Before getting very far into it, I found my sympathy flowing toward the executive who had sent the questionnaire. Perhaps it is because frequently I have sent out such inquiries. If the one that the article derides so mercilessly had been mine, I would stand "bloody, but unbowed." It is a good questionnaire!

When one agrees to allow one's name to be used for a reference, it means that one unites with both the prospective employer and the prospective employee to help them understand each other before a contract is made. Particularly is it important for a college administrator to know many things about a prospective teacher, and since the questionnaire evidently was an inquiry from a school executive, let us note again some of its questions.

Is it unreasonable to ask about a candidate's health? Whether or not his appearance is habitually acceptable? If his personality is personable? If he has common sense? Tact? Initiative? Gets along well with people? Balanced emotionally? Pays his debts? Is morally trustworthy?

The fact that Mr. Parkin's candidate appeared clear on most points makes the questionnaire seem just too inquisitive. But when an employer has before him fifty or more applications, his interest finally centers about the one that a number of responsible and dependable persons have given a high rating.

There are but few questions in this questionnaire that require the elaborate and painstaking treatment that the writer suggests. If the prospective employee had been a Marxist or a state socialist, the question on democracy would have helped to pick up the information. If he considered a Negro a "greasy nigger," or had given vent to anti-Semitic views, an honest reference like Mr. Parkin would have slipped it in and allowed the prospective employer a view of the attitudes that the candidate possessed.

I think that the maker of this questionnaire had a right to ask the penetrating questions that were submitted on the candidate's religious life; the use he makes of leisure time; and when he asks for evidence that the candidate likes people, it points to a commendable desire to have a staff member with the service motive.

Personally, I see nothing wrong about a school administrator's cross-examining a reference about a person who is to be hir for a responsible position. A staff wis chosen usually furnishes for an administrat a working group that makes institutio life pleasant and effective. Misfits—and sh I say "crackpots"?—can do inestimal damage to any institution. One New Er land college president regards letters of r ommendation as meaningless generalit that are eloquent because of omissio He says that he telephones the references, they will speak what they will not wri Wise school executives know that care hiring means less firing.

JOHN OWEN GROSS
Secretary of the Department of Institutio General, Board of Education, T Methodist Church.
Nashville, Tenn.

Chaplains Again

A recent article on chaplains in the ar and navy was so beside the facts that filled my heart with sorrow. Never was ministry of the church more misrepresent and the effect of training of the young m

Having served with the army about years in active service and during the Wo War, I ought to be in a position to kn the spirit and personnel of the army. Dur this period I never failed to preach the g pel every Sunday and during the we Over one period of a year as camp chapl I spoke to 150,000 men, and never di compromise my faith or seek to please man. Be it said to the honor of the ar that I never heard a word of criticism fr any source.

The influence of a good man in the ar is beyond computation, and the presence the chaplain is the one force that repres the church and all that it stands for. It is true that war preparation makes a bl thirsty class of men. Witness Switzerla where every male is a soldier but which been at peace for over one hundred years.

For the young men called to the co during the present emergency, I am sure year spent in the army will be worth sev spent in any other way, by way of trai and preparation for life. W. O. NUZU
Member New England Conference, Reti
Orlando, Fla.

If I Were a Minister

Yes, I am a layman, but I think tha I were a minister and were sent to a charge, there are a few things I should t keep in mind that might help me gr in my work.

I should try to get really acquainted all the families in my parish—to learn work in life, and their point of view things in general, that I might be really ful in my ministry.

No, I should not spend all my tim my study, for life goes on outside a should want to be in it.

Yes, I should visit the sick and infirm in my calls should try to add cheer to lives. I should not make my calls so long the weak, tired people would wonder, he never go?" Sick people do not want calls.

In my preaching I should try to every sermon helpful—something the p could think about after the service is and mull over through the week.

(Continued on page 46)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

VOLUME CXX ★ BOSTON, *Wednesday, January* 14, 1942 ★ NUMBER 2

God Our Help

J. THOBURN LEGG

What word does religion have to offer today? Not ften in the world's history have men been tested as hey are now being tested. Not often have they been driven as they are now being driven to search their ouls.

How can anyone justify to millions of wives the loss f their husbands, and to more millions of children the oss of their fathers? What explanation is there for the oss to the world of so many of its most vigorous and ntelligent young men?

The problem posed by the war is only a special case nder the general problem of the presence of evil and uffering in the world. And that problem has always lagued mankind. It has always been acute.

If this is so, and if religion has an answer, we ought to e able to find helpful insights in religion's supreme Word, the Bible. As a matter of fact we can—in many laces. Let us look at two places where the question is aced and where we find resounding answers.

One of these is the first chapter of a magnificent book which makes up the second part of the Book of Isaiah as ve have it today. These chapters from the fortieth one n are the work of some unnamed prophet who lived and vorked among the people of Israel during what were n some ways the worst days of their history as a nation: he period of the Exile in Babylon. They had known what it was to fight against an invader as ruthless and ruel as any our modern day has produced. What is nore, they had known what it was to be conquered by he invader. Almost the whole nation was carried off odily to Babylon.

For these people who had been forcibly dragged away rom the land they loved, the problem of suffering and vil was just as baffling, just as acute, just as harrowing s it is for any of us today. The only difference is in the umber of people involved, and that, of course, does not ffect the intrinsic character of the problem. One indi-vidual in stark anguish can know all the world's anguish n his own soul.

So, when this prophet without a name brought com-ort to the people of Israel, he was bringing comfort to whatever man needs it. What courage, what cheer must have been brought to the hearts of these poor exiles by this man's glowing words: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished"!

The prophet put his faith in the character of God. God, he says, is Israel's deliverer, and the future is bright with promise. Nowhere in the Scriptures or out of them do we find a more magnificent confession of faith in one God, eternal, righteous, and sovereign, than in the nine chapters of Isaiah beginning with the fortieth. The author does not set out to prove that God is. Instead, he calls upon his people to remember what God has done, and to behold how God is revealed in the universe and in the soul of man.

He declares, for one thing, that God is infinite in majesty and power. "Lift up your eyes on high," he says. There were the same stars which in other years his people had seen over Canaan. Every night, the vast and ordered heavens look calmly down upon the confusion of the world. One can hardly know the stars and doubt that an infinite Intelligence is over all. They move in ordered grandeur over Jerusalem and Babylon—yes, and over all the rest of the world, reminding God's children everywhere of His power and His might.

Again, the prophet declares that God is compassionate. The people needed to know this as much as they needed to know that He is infinite in majesty and power.

The people of Israel were in the Slough of Despond. Since the day when they had come out of Egypt, they had not been in so helpless or pitiable a plight. Like countless men before and since, and especially like many of us today, they were questioning in their inmost beings whether there was any divine goodness at the heart of things.

The prophet answers their questionings with the affirmation that this God who is infinite in power is interested in them. Indeed, His power can be theirs. He is concerned for them and will help them. "Hast thou not known? hast thou not heard, that the everlasting God,

the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

After all, that is the rock-bottom foundation of our faith. It is religion's word to questioning minds and fainting hearts. Things may look black. They may seem hopeless. But they are not all the picture. They are only the foreground. The background is different. Underneath the dismal, desperate surface of things is the underlying, unchanging Reality, God, on whom we can rely for stay and support. We can trust Him, and be sure that He will have the last word.

We move on now into the New Testament and find there another man grappling with this same perplexing problem. He is facing up to "the sufferings of this present time," as he calls them. He himself has experienced, and has seen others suffering from, "tribulation, distress, persecution, famine, nakedness, peril, and sword." With a supremely sensitive spirit, he knows in his own experience and in sharing the burdens of others all the worst that the world can do. He has seen it in all its blackness. Yet, in the face of all this, as Paul writes to the church at Rome he says, "All things work together for good to them that love God."

Can we believe that? Can we believe it for our individual lives? Well, those who have believed it have found out that it is true. Here is a mother who lost her husband and her only child in a tragic accident. What good could come out of that? How black life must have seemed for her on that day! But she determined not to let her mother love wither within her, and she set out to love and to mother children who had been deprived of a mother's love. Her compassion for these motherless ones, her tenderness with them, are deepened and enriched by her own sad loss. She does work good out of what had seemed at first to be only evil. That instance could be multiplied a thousand times and then a thousand more. We can work good out of evil in our individual lives.

But can we believe this for the world's life? If we cannot, then is our Christian faith vain; then is the world's outlook hopeless indeed. For if, out of this most terrible holocaust the world has ever seen, we cannot hope to work good, then we are of all men since time began the most miserable!

But how can we work good out of it? The answer is a simple one and ought to be obvious to all. The only way to work good out of so much evil—or out of any evil—is to work in ways that are harmonious with God's ways of working. There is an all-important point in Paul's statement which we are apt to slide over all too easily. "All things," he says, "work together for good," not to just anyone, but "to them that love God."

If God controls the universe, what could be more apparent than that anything that is to be successful, anything that is to last, must be in harmony with His nature, must be in keeping with His ways of working? That brings us face to face with the fact that love must have full play if we are to work good out of this tragic evil.

But how, you say, can love have any chance the way things are now? I grant that love does not have much chance now. It is probably humanly impossible to do your best to kill others and say while you do it that you really love them.

Yet we should all be thankful—and I believe that all the world may one day be thankful—that within almost all the warring countries there are groups of people who are striving to maintain Christian fellowship with each other across all boundary lines. It may well be that the bonds of Christian fellowship which are still being maintained, however tenuously, will serve as the foundation later on of a true world community in which there will be no room for war.

Perhaps more apparent than this, however, is the part that love may hope to play when once this war has ended. It should be clear from our experience after the last war that the only attitude which can hope to build a friendly world is a friendly attitude. I believe, and I am glad, that Mr. Churchill and Mr. Roosevelt recognized this truth when they formulated their now famous eight points. Their very clear statement that the victors must do everything possible to secure prosperity for the vanquished holds out, I think, a heartening prospect. Let us all as Christians pray and work that these declared intentions may be put into action.

In the meantime, we must do all in our power to keep love in our own hearts. Then we can hope to work good out of this tragic evil. For "all things work together for good to them that love God."

"NEXT OF KIN"

MADELEINE S. MILLER

(Lines written in the parsonage of the Hanson Place Central Methodist Church, Brooklyn, N. Y., soon after the first air-raid alerts in the metropolitan area)

Our lots are now cast in.
  We've taken on our backs
  Those bulging pilgrim-packs
Of all who, stunned by din
  Of hate's attacks,
Go trudging down the road
To freedom with their load
  Of ancient heritage.
We salvage this small treasure,
We tuck in some wee measure
  Of cherished way we knew
  And called our "due."
We pour our life's blood wage
To stanch war's sacrilege.

Those refugees from Greece
  We saw on Attic Plain;
Those orphans spared for peace
  And now engulfed again—
The children of Free France
We watched in ignorance,
  With us go marching on—
  Our old illusions gone.

All peoples of our earth
  Who toil amid the strife
  To guard the life of Life,
Have given noble birth
To Love's undying worth.
  For "next of kin" are we
  To all who free the Free.
Christ knits us one in One.
His Kingdom has begun!

Good Neighbor Policy in Latin America

How Can The Methodist Church Help?

BISHOP IVAN LEE HOLT

Since my return from Latin America a few weeks ago, have been thinking of practical ways in which our Methodist Church can be a good neighbor to the people of Latin America. Now that the Foreign Secretaries of the American Republics are meeting in Rio de Janeiro to implement their gestures of friendship, I am more than ever concerned about the church's part in international friendship.

There are some things that we can do and that we ought to do at once:

1. We can promote closer relationship between the Methodist Church in Mexico and the Mexican Methodists in our Mission Conferences this side of the Rio Grande. Along the Mexican border we have churches and Mission Conferences. The work is aided by our Division of Home Missions. The ministers and the lay members in these Mexican Mission Conferences have very little contact with our regular Conferences in the Southwest, and no contact with Methodists across the border in Mexico. Such a situation should be changed, and I have these suggestions:

   a. Invite the general superintendent of the Mexican Methodist Church to be present at the next sessions of our Mexican Mission Conferences.

   b. Exchange fraternal messengers between our Mexican Mission Conferences and the Conferences of the Mexican Methodist Church.

   c. Develop a plan of incorporating the Mexican Mission Conferences into the regular Conferences of the Southwest, or else bring the groups into closer contact by some joint meetings and fellowship conferences.

2. We should help to train native preachers and leaders in the Latin American Republics. The general superintendent or bishop of the Methodist Church of Mexico was educated in Southern Methodist University in Dallas, Texas. At present a minister from San Jose, Costa Rica, is in a seminary on the Pacific coast and one from Lima, Peru, is in Drew Seminary. We need so much better trained native leaders, and my proposal is this:

   a. Let Southern Methodist University keep a Mexican Methodist preacher in training at Dallas, one following another.

   b. Let Drew Seminary provide in the same way for a preacher from Peru.

   c. Let Boston University keep in training some preacher from Costa Rica.

Garrett Biblical Institute, Emory University, Duke University, and Iliff School of Theology can furnish similar training to men from Chile, Brazil, Argentina, and Panama or Uruguay. This plan is practicable and should be followed. The Board of Missions and Church Extension should pay the costs of travel and the seminary the tuition and living expenses.

3. There are boys and girls from Methodist families who want to go to college. I have in mind a lovely girl in a Methodist family in Torreon, who has no college to attend except the National University in Mexico City, and she should not go there. Why could not some of our better-endowed colleges furnish scholarships for such students? By way of illustration, Duke University could grant a scholarship to that girl, and some organization of students or the Young Women's Christian Association could raise a fund for her travel expenses. Allegheny College could furnish a scholarship to a graduate of Lima High School, since the principal of the Lima School is a graduate of Allegheny College. I urge consideration of this idea on our colleges and our Board of Education.

4. There should be visits of church leaders across national boundaries. Missionary secretaries and bishops come and go, but that is their job. We need also another stimulus to fellowship. Ministers and laymen from our church in the United States of North America ought to visit our work in Latin America. In 1935 I went to Australia, and no Methodist minister from the United States had been there since 1906, on an official mission. This past year Dean Lynn Harold Hough visited Australia, and his visit does much to tie together the Methodisms of two continents. For years I urged on our World Alliance for International Friendship the sending of leading American preachers to the union churches of China and Japan. It is too late for that now. Each year for the next ten years I should like to see one of our leading pastors or educators sent into Latin America on a ministry of good will until we have in various sections of our home church men and women who are acquainted with and deeply interested in our Latin American work.

At the same time I should like to see leaders in our Latin American work brought over to visit us. Such a program would cost some money, but it would be worth every cent it costs and it could be financed.

5. There should be an occasional broadcast of a Methodist service here to the lands of Latin America. Several of our largest stations in the United States send out programs to Latin America, and I am sure arrangements could be made through our Department of Publicity for occasional Methodist programs.

There are many other things in my mind which I want to try to promote, but these five things are so practicable that they can be done at once. With the promotion of friendship in the Americas the great task of the Government in Washington, we have such an opportunity just now as American Protestantism has never had before in Latin America. Let us do something about it!

In the current issue of *Christendom* I have an article in which I propose a great Ecumenical Conference for the Protestant churches in all the Americas. I should like to see that a reality, and I should like to see The Methodist Church in the United States raise just now a large sum of money for the advancement of the Methodist program in Latin America. But the five things I suggest can be done and done immediately without waiting for the laarger plans. While we meet and discuss and advance theories about the world that is to be when the war is over, let us get to work on some things that can be done, things that will produce results, things that will really help to make the better world we seek.

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
RAYMOND H. HUSE
WILLIAM G. CHANTER
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
H. ELLIOTT CHAFFEE
JESSE LEE CORLEY
WALTER BROOKS FOLEY
FRANK R. HOLLENBACK
PAUL MORRISON

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

The Cross Today

A book not alone for Lent but for the dark days already upon us is Dr. Frederick K. Stamm's "In the Shadow of the Cross."* The author is already widely and favorably known, first as the minister of the Clinton Avenue Church in Brooklyn, N. Y., and secondly as the writer of such satisfying volumes as "The Conversations of Jesus" and "Good News for Bad Times." "In the Shadow of the Cross" is a collection of addresses recently delivered from his own pulpit. The title of the book itself is derived from the theme of one of these discourses, but reflects the subject matter and spirit of many of the others. Dr. Stamm deals with such topics as "The Cross and Our Needs," "Facing the Cross," "What the Cross Does," "Bearing the Cross," and "The Cross and a Full Life." But he provides us also with characteristic expositions of Jesus at the Pharisee's table, the parable of the soils, together with studies of two passages from the Old Testament.

The main service of this little book rests upon a gift that is peculiarly the author's—the art of making Biblical scenes and concepts live in the light of contemporary speech and patterns of thought. Thus he helps us to see that the cross was not simply a structure erected in ancient days and then taken down, but that it still stands, as is demonstrated by events even now occurring. Dr. Stamm portrays Jesus as a creative personality, one of daring, faith, and insight. He sets the values of the gospel over against the values for which men today contend. Best of all, he does this with consummate skill, with beauty, with dignity, and with eloquence. Here as elsewhere he makes many a poet the servant of his own high callin "In the Shadow of the Cross" indirectly tells th man in the pulpit "what to preach" in days of wa like our own. And directly it tells the man in th pew and on the street, whose desires are essentiall Christian, what to think about as the fevers of wa mount higher.

*IN THE SHADOW OF THE CROSS. By Frederick K. Stamm. The Macmillan Company: New York. Price, $1.50.

"Six Days Shalt Thou Labor"

Under pressure of war production, there is grea danger of overworking men and women and defea ing the very object we all have in mind of winnin the war. In an editorial in a recent issue of *The Bo ton Herald* we read:

> The English Government has approved of 60 hours a week for men and 55 for women and in general for schedules accommodated to specific requirements. A day's rest in seven is considered necessary. The Government makes the official statement that "in some factories it would seem that in many, if not most, cases, five and a half or six days of production, with or without two day shifts, or day and night shifts will continue to be the best system that can be devised."

In some instances already in the United States, grea industrial concerns under war pressure have bee working employees seven days a week, and cases c nervous breakdown are beginning to develop. N book in the world is quite so sane about the care c human beings as the Bible. Its principles are hard t beat. "Six days shalt thou labor, and do all thy work . . . "

World Service—First Six Months

From June 1 to November 30, 1940, contributior to World Service amounted to $1,700,339.79. For th same period in 1941, the figure is $1,607,599.12. Th is a loss of $92,740.67, or 5.45 per cent. The treasure of the General Commission on World Service an Finance inquires, "What about the next six months? He says, with respect to overcoming the wrong tren in giving:

> These things will help:
>
> 1. Regular contributions to the benevolences by all members of the church.
>
> 2. Monthly remittances of benevolence funds to the Conference treasurer by the treasurers of the local churches.
>
> 3. Monthly remittances to the central treasury by the Conference treasurers.
>
> 4. A better knowledge on the part of all members and churches of the great work our church is doing, looking toward world Christianity.
>
> 5. A decided increase in the amounts of the benevolence "acceptances" by the local churches.

All pastors and lay officials should heed the foregoir suggestions.

Science on Self-Denial

This is science speaking—not theology or the Bibl In an address delivered last week before the Harva Woman's Club of Boston, Dr. Abraham Myerson, t distinguished psychiatrist, discussed the effect of t war in the field of nervous diseases and emotion ailments. One point that he stressed was the value

e "communal basis" of living to which war condi-
ons may force the people of the United States in the
onths to come. Will self-denial multiply nervous
eakdowns? Dr. Myerson contends that it will re-
ice them. In his address last week he said:

> In this particular era of history, with men being killed in the Philippines or freezing to death on the steppes of Russia, the man who complains because his chops aren't done or he can't get tires, or the woman who complains about her maid, is being a minor traitor to the human race.

r. Myerson held that it probably would be advan-
geous for women to be without maids and have to
o their work themselves. Continuing, the great psy-
iatrist said:

> When everyone else is rich, it is terrible to be poor, but the fact that everyone else is poor too makes you boast about how poor you are; there's a sustaining quality in a communal experience; you gain common warmth and common strength. We need reduction of desire. There is more happiness when desire becomes less keen.

f Dr. Myerson is right, out of the war, evil as it is,
ome great good may come to the race.

Seeing It Through

It is said that, in any great effort of advance, Meth-
odism always works by emotion. There has been
lenty of good emotion—love for ZIONS HERALD—in
he campaign during the last two or three months to
uarantee the future of the paper, but the Methodists
n New England and elsewhere throughout the
ountry have also been registering another trait, their
bility and determination to "go through" with a
vorthy endeavor. Quarterly conferences in the Bos-
on Area continue day by day to report their under-
vritings of three-year subscriptions, and friends of
he paper everywhere are continuing to send in three-
ear pledges and to take their places as ZIONS HERALD
Associates. We are deeply gratified with this excel-
ent cooperation and are happy to report that we
re well on our way to the goal which when attained
vill make secure the future of the paper. We still
eed, however, many more three-year subscriptions
nd Associate pledges. We hope that every quarterly
onference in New England will be registered with
t least a token guarantee of two or three subscrip-
ions, and that every subscriber in the HERALD family
vill be enrolled as an Associate. Since the last report
n these columns, the following quarterly conferences
ave been added to the list of guarantors of three-year
ubscriptions:

OSTON DISTRICT: Boston, Copley, 2; Boston, First, 2; Boston, wedish, 2; Newtonville, 1.

YNN DISTRICT: Lynn, Lakeside, 2; Lynn, Trinity, 1; Marble-ead, 2; Reading, 8; East Saugus, 2.

PRINGFIELD DISTRICT: Holyoke, First, 2; Northampton, First, 5; pringfield, St. James, 3; Springfield, Wesley, 30; West Spring-eld, 8.

VORCESTER DISTRICT: Lowell, Swedish, 1.

IORTHERN DISTRICT: Georges Mills, 3.

OUTHERN DISTRICT: Dover, St. John's, 1.

UGUSTA DISTRICT: Searsport, 4; Wilton and North Jay, 2.

BANGOR DISTRICT: Bucksport, 1; Winterport, 1.

PORTLAND DISTRICT: Peaks Island, 1; South Eliot, 1; South Portland and Thornton Heights, 1.

NORWICH DISTRICT: Vernon, 1; Mystic, 4; New London, 5; Norwich, Trinity, 7.

PROVIDENCE DISTRICT: Brockton, Franklin, 4; Central Falls, 4; East Providence, 5; Newport, St. Paul's, 6; Warren and West Barrington, 6.

NEW BEDFORD DISTRICT: Onset, 1; Edgartown, 4; Fall River, Quarry Street, 1; New Bedford, Trinity, 8; Oak Bluffs, 2; Vineyard Haven, 2; Lambert's Cove, 2.

Quite a number of quarterly conferences previously reported have increased the number of their subscriptions. The list with the totals to date follows:

BOSTON: Dedham, St. John's, 4. LYNN: Lynn, Boston Street, 3; Melrose, 4. SPRINGFIELD: Springfield, Trinity, 16. NORTHERN: Newport, 6. SOUTHERN: Chesterfield, 4; Exeter, 3; Methuen, Oaklands, 2. AUGUSTA: Union and Washington, 6. BANGOR: Bangor, Grace, 9; Lincoln, 6. NORWICH: Manchester, 3; Warehouse Point, 2; Willimantic, 10. PROVIDENCE: East Braintree, 5; North Cohasset, 3; Providence, Trinity Union, 12; West Warwick and Centerville, 2.

Six bishops, in addition to those whose names have already appeared in these columns as members of the ZIONS HERALD Associates, have sent in pledges, making a total to date of thirty of Methodism's episcopal leaders who are backing the HERALD and "saying it with checks." Forty-two other persons, ministers and laymen, have become Associates. The names of these newly enrolled friends, with the exception of four who prefer to remain anonymous, follow:

BISHOPS: Hoyt M. Dobbs, Birmingham, Ala.; Ivan Lee Holt, Dallas, Tex.; Clare Purcell, Charlotte, N. C.; A. Frank Smith, Houston, Tex.; H. Lester Smith, Cincinnati, Ohio; Ernest Lynn Waldorf, Chicago, Ill.

MINISTERS AND LAYMEN: Robert S. Atkins, Provincetown, Mass.; Lowell E. Bailey, North Anson, Maine; Bessie R. Beal, Delaware, Ohio; H. Stephen Bridge, Hazardville, Conn.; Maurice L. Bullock, Lowell, Mass.; Tommaso M. Caliandro, Portland, Maine; Mrs. S. B. Congdon, Newport, R. I.; James E. Coons, Tilton, N. H.; Hattie B. Cooper, Roxbury, Mass.; Charles W. Cox, Scituate, Mass.; Harry Denman, Nashville, Tenn.; Annie Dixon, Bristol, R. I.; Carrie O. Downing, Newport, R. I.; Sadie E. Flagg, West Berlin, Mass.; Exerene L. Flood, Waterville, Maine; George R. Grose, Pasadena, Cal.; Asbury H. Herrick, Cambridge, Mass.; Mrs. C. O. Howe, Everett, Mass.; John P. Kenney, East Hartford, Conn.; A. Walter Larkin, Winthrop, Mass.; Samuel A. Livingstone, Providence, R. I.; Lucy E. Locke, Waban, Mass.; George A. Loomis, East Greenwich, R. I.; Mrs. M. E. Lyon, Bernardston, Mass.; George E. Maker, Dennisport, Mass.; Charles D. Maurer, Woodsville, N. H.; Mr. and Mrs. G. J. Morse, Lowell, Mass.; Melville E. Osborne, Brockton, Mass.; Charles Parkin, Bangor, Maine; Emma Priest, Gleasondale, Mass.; J. Garfield Sallis, Franklin, Mass.; Mrs. C. W. Smith, Goodwins Mills, Maine; G. Edgar Smith, North Plymouth, Mass.; Ray Stevenson, Altadena, Cal.; Lena Taylor, West Somerville, Mass.; W. B. Van Valkenburgh, Pearl River, La.; F. D. Van Norman, Springfield, Mass.; Bessie M. Weymouth, Amherst, Mass.; P. E. Whitney, Houlton, Maine; Mrs. Lewis E. Whipple, Natick, Mass.

Be Wary

Too many press dispatches reflecting an alleged situation in Germany which might very well be interpreted as the prelude to break-up have been piling up during the last few weeks. Is this so-called news intended to lull Britain and America to sleep while the Nazis plan a new drive? We need to be wary.

WHAT DO YOU SEE?

What do you see through the fog and smoke of the present turmoil? If the crucial time through which we are now passing teaches us anything, it must impress upon each one of us the incalculable importance of good vision. How are your eyes? What do you see?

Pity the blind! Wandering about, they hear strange noises that seem to threaten destruction. They run into obstacles. Times without number they barely escape death as they tremblingly walk the highways of life. Everything is black. About them is impenetrable darkness. Men of blurred vision, likewise, are in peril of their very lives. They see "men as trees walking." Sometimes objects seem to merge into one another. Nothing is sharp, clear-cut. Distinctions are lost. There is tragedy in half-sightedness.

In almost as sorry a plight are the near-sighted men and women who are able to see only the things that are close by. And what is "close by" just now? World conflict, human beings starving, dying, evil gaining the upper hand with such arresting power that there seems to be no hope left.

Sad indeed is the lot of men with impaired vision. Very often, possibly in most cases, this affliction is due to some inner infection, some organic disease. How true it is that we see in any situation just about what we bring to it. If a man has sinned against the light, his impaired soul will affect his vision and he will be deprived of the clear white beauty of the true light. If he indulges impurity, he will soon lose his ability to discern purity; if he harbors harsh criticism and false judgment, his sight will soon become distorted and he will wrongly suspect his fellow men of sinister motives and evil designs; if he is dishonest, he will be keen to discover dishonesty in all those with whom he has dealings. Bad eyes—what an affliction! They indicate a deeper, more distressful condition.

We commend far-sightedness. We praise the man of the long look and call him a prophet. But a far-sightedness that fails to reckon with the present-day situation and the conditions that immediately surround us is likely to have only the questionable value of empty daydreaming. We must today face the realistic facts of terrible tragedy. They must be dealt with here and now, and seen in their relation to the future of the world. How are your eyes? What do you see?

It is manifest that, for the time being, all of us will have to get accustomed to the dark; for it is true that momentarily the "lights have gone out" all over this sad world. We shall have to cultivate the ability possessed by some animals of seeing through the blackness. In any case we must find our way about, do our duty, cheer our fellow men, and wait for the dawn.

We ought now as never before to train ourselv to see with our souls. Why should we forget lo sympathy, kindness, just because the shades of nig have fallen upon the human race? The world nee more love, more sympathy, more kindness. V should cultivate the habit of seeing the best in o fellow men, seeing them through the eyes of love, s ing them as Christ sees them, as God sees them.

Is our defective vision due to near-sightedness, f sightedness, impairment? Let us seek a correcti We need perspective if we are to keep our faith a make our largest contribution to the welfare of h manity. There would be small room for discourag ment if only we could get our eyes to working rig if we could once achieve the secret of seeing thin in their total setting of time and space. Histor Read history. It furnishes a view of the world as whole, reveals the eternal purpose that runs throu all the ups and downs of human experience. N much is new in the annals of the human race. H tory repeats itself—yes, not only repeats itself, b demonstrates again and again the operation of func mental principles. In the long run, evil is suicid unrighteousness does not pay, egotistical tyrants co to grief, the spirit of freedom will not down, man w neither release his hold on the higher, unseen valu of life nor cease to be hungry for God, and he w never be happy until he finds his peace in Him. The are some of the lessons of history—in the course the years. Near-sighted people grasp only the in dents of the short run; clear-visioned men disce the teachings of history in the long run. They ha perspective. Therefore they have faith.

There are some things to which, just now, should shut our eyes. There is no call to keep gazi at the evils of the world until they blot out all oth sights. If one fixes one's eyes stedfastly on the bl ing sun for a few moments, one will afterward balls of fire in whatever direction one may lo There is a great danger here. We read every mo ing of the perfidy of Japanese militarists, of the li the persecutions, the cruelties of the dictators. Fa these are, without doubt. But let us simply make note of them and go on. If we gaze too long up these evils, we shall soon be judging that the peo of Japan, Germany, and Italy are all bad. We sh acquire a distorted view which, unless we are v careful, will cause us to give up all hope of good humanity.

What do you see in these days? Possibly you n to have your eyes tested for defective vision. He w made the blind to see in the long ago can fully store the sight of your soul.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

essons from Failure. XVII. Judas Iscariot.

udas Iscariot, who also betrayed him.—Matthew 10:4.

To Judas Iscariot came the supreme opportunity of all istory. To him it was given to be a member of the inner ircle which Jesus gathered about Him, to be His comanions, to share in His work, to learn directly from Him the mysteries of the kingdom of God. It was this pen way to greatness which Judas turned into a road o an unexampled vileness, so that his name, a name hat had been made illustrious by the great Maccabean leliverer of Israel, became a synonym for traitor, markng forever even that basest of all crimes with a new and ncredible infamy.

Harry Lee has a poem that tells of the innocent boastng of Iscariot's mother when he was chosen, and of her shame when he fell.

The mother of Iscariot
Was never done
Telling the women at the well,
Or in the market place,
Or on the windy roofs
At set of sun,
How, of the twelve He chose
To follow Him—
Her son was one.

. . . . . .

Iscariot's mother, afterward,
Timid and gray,
Stealing by twilight to the well,
Or through the market place,
Knowing they knew,
Heard whisperings,
Saw faces turned away,
Knew that they knew
And blamed them not.
There was no more to say.

Here, surely, is all the agony of total and hopeless loss. Here is the measure of the failure of Judas.

And he . . . calleth unto him whom he himself would; . . . And he appointed twelve . . . —Mark 3:13, 14.

But Judas was not from the beginning a lost soul, marked off from all mankind for destruction. He was a human being of great possibilities who went desperately astray. He was called by Jesus for the very same reason that the others of the twelve were called, and he had the imagination and the will to obey the summons. If he looked for a kingdom that would not be without material rewards, so also did the others. What was the difference between him and them which led him to the wickedness that has made his name an abomination?

And . . . they . . . promised to give him money.—Mark 14:11.

Iscariot was given money, and he took it, but it is impossible to believe that the real motive for his crime was the love of money. He could have made a better bargain than he did, had he been anxious to fill his purse. To be sure, in John's story of the anointing of Jesus at Bethany, Judas's outspoken disapproval of Mary's loving act is said to be due to his greed for money. It was not for greed, however, that Jesus rebuked him, but for a lack of perception of the meaning of the moment. Mary loved the Master with a depth of unselfish affection which made her exquisitely sensitive to His need of sympathetic understanding in the crisis hour of His life. But Judas was so completely centered in himself that he had no thought for his Lord. His selfishness had swallowed him up, until now the only thing that his place as disciple meant was a chance of personal gain.

And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? . . . And Judas, who betrayed him, . . . said, Is it I, Rabbi?—Matthew 26:22, 25.

At the Last Supper, the other disciples were filled with grief at the idea of a betrayal of their Lord. The process of disillusionment through which they had all been passing had been just as devastating to the hopes of the others as to those of Judas. The dream of a visible kingdom of power and glory died hard, but it was dying. What was not dying was their loyalty to this Man, a loyalty stronger than their disappointment. They were thinking, not of themselves, but of their Master and His peril. But Judas in the bitterness of his disappointment had thrown his duty to his Lord to the winds. He had already made the dreadful bargain by which he was to revenge himself upon the impostor who had misled him into embarking on this ruinous and ridiculous adventure. There was no grief in him, only a cold and terrible determination which not even the tender and tragic pathos of that supreme hour could shake. Let these weaklings tremble—he would not. There was no faltering in the voice of Judas as he asked that fatal question, there was no relenting in his heart as he heard the gentle answer in which there was no resentment, but only a great amazed pity. His concentration in self had reached the terrifying completeness which made him see himself as deluded and betrayed, while in Jesus he could see only his betrayer.

Then Judas . . . repented himself, . . . and he went away and hanged himself.—Matthew 27:3, 5.

At the end it was this same awful inability to look away beyond himself which made it impossible for Judas to find forgiveness. Peter caught one glance from his Master as He passed by on His way to the cross, and found in the healing agony of his own tears an assurance that he was not lost. But Judas could not look out, and nothing he saw within gave him any hope. He could not forgive himself, once there came the dreadful moment in which he saw himself as he really was, not the betrayed, but the supreme traitor. Complete absorption in self means that when self-loathing comes it is as absolute as self-love had been.

Spiritual Defense

"Bet Your Life on Jesus Christ"

LEWIS THURBER GUILD

Just a short time before the present war broke out, I was in the London study of a great English preacher and writer. We spoke of the menacing situation then apparent, when he broke down, and quoted Earl Grey's words spoken as the first world war was declared: "The lights are going out one by one in all Europe." He writhed and sobbed in his anxiety, and said, "I am cold with fear lest not only what we call civilization but Christianity itself is going down in ruins; lest Jesus Christ is to fail." The great man's soul was crying out as he spoke of past days and disasters, of Ur of the Chaldees, of Assyria's brutality and cruelty, of Rome's fall.

"But, Doctor," I said, "in Ur's awful social conditions, and in Assyria's treatment of the world, and even in Rome's fall, Jesus had not yet come. (In the last instance He had not yet gripped the world.) He is God's message to the world; surely He cannot fail."

The present condition need not be elaborated upon. The hearts of men are failing them from fear. More ruinous than war, more disastrous than the perversion of youth, more subtle than the creeping dishonesty so prevalent among us, more undermining than the motion-picture infection of sexiness, more evil than the wreckage of homes by divorces, all together constituting a debacle never equaled anywhere, is the failure of Christian and moral people to use their spiritual resources to meet and overcome the whelming disaster. "All power is given unto you." The "American way of life" may yet be saved; Christianity cannot be wiped out.

Jesus said, "Be of good cheer; I have overcome the world." He overcame it by the cross; He assured His disciples that they participated in His overcoming. In the last book in the Bible, written at the time when the cruelty of pagan Rome and the sectarian hatred of Jewish leaders made life almost unbearable, His assurances shine that His followers shall overcome "and sit with me in my throne." Plain, common people, some who had been slaves (as Onesimus), slender women, people who had been evildoers, now transformed, shall overcome.

There are no promises that His followers shall have an easy time. They must "make a living," meet and master difficulties, match their soft muscles against the flinty earth, earn their bread by the sweat of their faces. Even the rivers of their blood carry conflict and struggle. But, notwithstanding, God has invested Himself in this world. Goodness, kindness, love, helpfulness, are the overflow of God's own personality. These are natural to human beings, for God made man in His own image. We feel that we have a right to justice, democracy, education, that little children have the right to a home, to gentleness, hope, decency.

"This is the victory that overcometh the world, even our faith." We shall master the evils, the adversities, and through and by our faith Jesus Christ shall win. Faith, trust in God, is the invisible power by which we may and shall rule the world. In itself, it is a common, natural element of human nature; yes, of Nature itself. By faith the squirrel stores nuts in the hollow tree to bring him through to the springtime. Faith puts the lark's song in the tiny egg. By faith the embryo sleeps in the grain wheat and brings forth the harvest and bread.

You walk out of doors and lift your eyes to cloudscap landscape, the glory of the trees. But these do not ent your eye. Behind, within that organ of vision, the ra of light from the landscape, from the trees, fall upon t sensorium of the eye; the tree is even upside down the as it impinges upon the optic nerve—and you behold t tree. Even so "faith is the substance of things hoped fo the means by which your soul takes hold of invisib moral, spiritual realities. It is the spiritual power to co quer, the "sensorium" of the invisible realities, "the ey of our understanding."

Some things are fundamental in life and will bring v tory. Jesus Christ is God's supreme effort. God is goo He is almighty; He has sent His Son into the world, th the world may have life through Him. Rest all yo hopes and desires upon the goodness of God, the achiev ment of all good through Jesus of Nazareth. We natural love goodness, kindness, righteousness. The baby's c for food or care, is the call of life for this. Our nob brave forefathers declared that "all men . . . are endow by their Creator with certain unalienable rights, th among these are life, liberty, and the pursuit of happiness We require above us, within us, active, powerful in t social order, that goodness shall be personalized, and th it shall be triumphant.

There is the story of God's nobleman, in the land Uz. It is the drama of heroism. The life of the hero beyond criticism. Suddenly in one day the whirlwin the wild cavalry, Death, struck. Then Job's body was sm ten by a loathsome disease; he sat among the newma graves of his children, stripped of wealth, of health, home. Three friends came to him and sought to he him. They went around and around in the ancient s logism: "Suffering is caused by sin; Job suffers, the fore Job has sinned." But Job believes in, practises kin ness, love, goodness, God. He denies that he has sinne he cannot explain what has befallen him. "Oh that knew where I might find him! that I might come ev to his seat! . . . I go forward, but he is not there; a backward, but I cannot perceive him: on the left ha . . . but I cannot behold him: he hideth himself on t right hand, that I cannot see him." God, invisible, p plexing, inscrutable! And Job lifts his bleared eyes to t darkened skies, raises his hands, and cries: "Though slay me, yet will I trust in him. . . . he knoweth the w that I take: when he hath tried me, I shall come forth gold."

Strengthen yourself by drawing the personality out the Holy Book into your own life, your own condu Use it to reveal the seductiveness of sin; it is Ithurie spear unmasking those fascinations which wreck char ter, conduct, the soul. Current, popular sophistries low your enthusiasms, decrease your aggressiveness for G for right; sophistries in conduct weaken you more th Hitler's armies do.

There are things you can do to strengthen hope. Pr tise righteousness, kindness, mutuality. We are dovetail

lintered, jagged into each other; practise those golden ords: "Whatsoever ye would that men should do unto ou, do ye even so to them." Make the neighborliness of e Good Samaritan the habit of your daily life.

We have sadly denatured much of our church life. n the day of worship we are often away from God's ouse upon automobile trips. We have relaxed, slipped, ecome inattentive. The motion-pictures with their dis-lay of nudity, coarseness, sex appeal, have loosened the orality of the nation. Many whose names are on the hurch records flock to cocktail parties, with the terrible esults paralyzing the kingdom of Christ. Self-indulgence, axity of morals, the loss of personal experience of relig-on, macerate the fixed determination that once they felt o do the will and obey the Word of God.

Protestantism is reproached that it has little, perhaps no, eal worship of God. The impressive ritual of the mass, epeating the drama of the cross, at least calls worshipers o God. Let us set ourselves again for steady, habitual ommunity worship of God through Jesus Christ.

There are other duties that claim our allegiance. On very side we suffer and endure loose, corrupt govern-nent. It is easy to go along with our party—how about going along with God?

A church whose conduct and principles are of the free-and-easy Rotary-club or lodge type cannot turn its people into the way of faith. We must turn to prayer, to such actual, sincere worship that we bring the consciousness of God's presence among us. Remember our heritage from the past. Did I dream of the siege of Leyden? My mem-ory of the story is that the stout burghers were sore be-set by the troops of Philip of Spain. One day the com-mander of the attacking force sent a trumpeter out, bearing a white flag, to make a peace proposal. After sounding his trumpet to gain the attention of the defend-ers, the herald cried: "O men of Leyden, surrender to the mercy of our lord the King! We have heard that you are starving so that you now are eating dogs and cats, and we call you to surrender and cease such striving."

Whereupon a burgher stood forth and replied: "Be it known unto you that you speak the truth. We are eat-ing dogs and cats as we find them. But so long as there remains a dog to bark or a cat to mew, we will not sur-render, and whenever there is no longer a dog to bark or a cat to mew, we will with our right arms strike off our left arms and give them to our children to eat, while we defend our laws, our homes, and our sacred worship." We came from that kind of people!

Here is the way to bring back the glory of the church; to win the world for Christ. It is personal, individual. A young clergyman of the Church of England found it in the first World War. Some way his candles, altar, and ritual did not seem to do what he felt he must do with these lads so soon to cross no man's land. Finally, one day as he poured out his soul to them, the Word came to him and he cried: "Boys, bet your life on Jesus Christ." Do this; the world will be saved!

THE CHURCHES IN A NATION AT WAR

Worth M. Tippy

1. The greatest service the churches can possibly render to the nation at war is to maintain and strengthen their ministries to the soul of the nation.

2. Churches should follow up their soldiers in the train-ing camps and in the combat zones in a great effort to keep up their home ties and to strengthen them for the hardships and tremendous emergencies of war.

3. Families of men who have been wounded or missing, or who have lost their lives in battle, should be the quick and continued concern of pastors and churches.

4. In times of reverses and disasters the churches have it in their power to rally the people by heartening words from pulpits and by bringing to congregations the sense of the Presence of God.

5. Our church people should be urged from the pulpit to oppose rumors and harmful criticism.

6. Churches are important centers for shelter, feed-ing, and emergency care in case of sudden disaster. They have kitchen, dining room, lavatories, and social rooms. Their women are accustomed to serving large numbers of people. There should be advance understanding in ex-posed communities with Red Cross and defense organi-zations, and quick action by pastors in emergencies.

7. Church buildings are natural neighborhood centers. Largest uses should be made of their social equipment during the war. The churches are everywhere. There is seldom a remote country district where there is not a church, a congregation, and a minister, ready to do what-ever is within their power and in keeping with the Chris-tian spirit.

8. Church women, as with other women, must see their sons and grandsons enter the war services. Theirs is the hardest trail. They will send them with anxious hearts, but with love and courage. Women will have responsibil-ity for the economies that must be practised by house-holds. They will be involved in every war-time undertak-ing. Their influence, perhaps more than men's, is funda-mental in national morale.

9. We should be thinking about the kind of world we want when the war ends: how the starving can be fed, the sick and wounded cared for, the soldiers reestablished in civil life; and how a just and enduring world order along democratic lines can be created out of the chaos that is likely to follow the war. We are strongest if we do not hate.

10. The church is the great corporate ministrant of prayer. Let us pray day and night for the guidance, strength, and safety of our President; for the Congress, the Cabinet, and the leaders of the civic and armed forces; and for our young men who are called to the colors.

> . . . More things are wrought by prayer
> Than this world dreams of. Wherefore let thy voice
> Rise like a fountain night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God.
> (Tennyson's "The Passing of Arthur.")

——Those who fight in a righteous cause are exposed to dangerous temptation. The danger is that they should come to trust in their own righteousness, which, since it is tainted with human frailty and sin, is far less whole-hearted, deep-rooted, and stable than they suppose, and may at any moment reveal its utter inadequacy. It is one of the profoundest insights into the realities of human life that sinners may be nearer to salvation than the righteous.—J. H. Oldham, in *The Christian News-Letter,* published in Oxford, England.

Methodism in Front-Line Hawaii

Young People of Oriental Extraction Respond to Christian Appeal

W. W. REID

Hawaii—now on the front page of every newspaper—is also on the "front page" of Christian interest.

Methodist work in Hawaii, first established in the middle of the nineteenth century, is now centered in 99 preaching places on four large islands—Oahu, Kauai, Maui, and Hawaii. The superintendent, Rev. W. H. Fry, who has headed the Hawaii Mission Conference for nearly twenty-eight of its thirty-seven years as a Conference, reports 99 preaching places; 31 preachers; 59 local preachers; total resident membership, 2,996; 44 church schools with an enrolment of 3,505; 1,142 Epworth and Junior Leaguers; 64 adults and 129 children baptized last year; valuation of churches and parsonages, $515,800; expenditures for building and improvements, $4,244; $20,119 for current expenses and $7,438 for pastoral support. World Service giving totaled $1,950.

Ten years after founding work in Hawaii, Methodism withdrew in favor of the Hawaii Board of Missions, but when the great influx of Japanese, Koreans, and Filipinos came to Hawaii, that board requested the Methodist Church again to send workers to minister among them. In 1904 the Hawaii Mission Conference was organized. It is composed of twelve Japanese charges; ten Filipino, eight Korean, and one American project; together with one self-supporting English-speaking church in Honolulu. The Susannah Wesley Home, operating under the Woman's Division of Christian Service, serves as a child-welfare institution. Its staff of twelve serves eight nationality groups.

An important phase of Methodist work is the Hawaii Methodist Youth Council, organized more than two years ago. The first conference of the group attracted 100 young people of various nationality backgrounds.

Adult Oriental leadership is not generally found in Christian churches in Hawaii, for there are very few adult Christian Orientals. Thus in many churches young people assume the responsibility for the entire church program. Religion to them is life more abundant, whether it is lived in the factory, sugar mill, classroom, pulpit, or in the palatial residence of the employer. Some may "lose face" with their elders for turning to Christianity, but they feel that to gain Christ is all that matters.

Weekday instruction in Christian education is a helpful ministry of the church in Hawaii. Territorial law permits a child to be dismissed from public school for one hour a week. At several points the minister and his wife are in charge of these classes. One popular project, begun several years ago, is a free kindergarten in which forty Hawaiians, Chinese, Filipino, Spanish-Hawaiians, and Portuguese are enrolled.

Among workers in sugar plantations, pineapple ranches and canneries, Japanese and Filipino pastors conduct a preaching program and family meetings. Working with Oriental-born people, they use the native language, but the young people's work is in English.

"Dual-language usage continues to be a baffling problem in Japanese work," says Dr. Fry. "Our American-born young people cannot understand a sermon preached in Japanese. Our American-born pastors cannot preach in

Japanese. Most of our Japan-born members cannot unde stand a sermon preached in English. We are faced wi an increasing challenge from Japanese and Korean peopl who must receive guidance in matters of religion throug the English language. We must also provide pastor leadership for our Japanese and Korean members wh do not understand English."

Dr. Fry feels that after the present crisis the church w face the problem of building 'humble sanctuaries whe young life all about us may come to find God, gath strength and guidance for the days ahead. The proble of first magnitude in the Pacific today is not military ar naval, but a human problem; to the church the your people of these islands must turn for the true meanir of life. The sanctuary must be a place of worship; t parish hall the place of Christian social contact. Both a imperative. We are sadly lacking in this equipment several points. Next to the outpouring of the Holy Spi upon our pastors and people, the all-important thing f the Hawaii Mission is more adequate equipment. . . .

"There is no question of greater importance than t domination of spiritual and moral ideals. Hawaii h always been the center of friendly cooperation betwe nations. These are trying days for the church, but n without hope; . . . The mainspring of all that is saf and best in our island life dates back to the foundati laid in righteousness by early servants of the church. W must build wisely today, that the men and women tomorrow, and the children from other lands, may united in loyalty and understanding of the high and h purpose of the church we serve."

The Family Page

by Bernice M. Wright

Christianity Begins at Home

Last week a twelve-year-old boy was brought into a juvenile court on a charge of larceny. He was accompanied by neither father nor mother. A brief investigation revealed that he was the child of a broken home, being boarded out by the parent into whose custody he had been given. He had seen his father only twice in the last four years. His mother visited him about three times a year. The remainder of the time he had been dependent for whatever of love and affection he might receive upon a boarding woman who sheltered and fed him as a means of livelihood.

Further investigation revealed that this boy's mother had grown up in one of our Methodist churches, and that his father had been a faithful attendant in a near-by church school throughout his boyhood. Both had been active in their young people's groups before marriage. They had been married by a Methodist minister, and four years later divorced. One cannot help but ask: "What might the church have done to prevent this tragedy? Wherein did our training fail? How might we have spared this couple an unhappy end to their marriage, and this boy the consequences of a broken home?" In many homes where divorce never takes place, there is discontent and uncongeniality. Here too might the same questions be asked.

Obviously there is a need for training for Christian marriage. Christian young people might well ask themselves before marrying, "Do I have what it takes to make my marriage a success?" And what does it take?

First, there must be a high vision of what marriage ought to be. The young man or woman who has little concept of what a truly fine home is like has poor chance of attaining one for himself or herself. Family life at its best has been slighted. We talk of the tragedies and disasters and overlook the homes where love and loyalty and fellowship make family living rich. Unpleasantnesses have a way of remaining with us and at times blotting out the richer and more beautiful experiences of life. Unkind words and hasty arguments remain long in the mind of a child when moments of serenity and affection seem to have made no imprint. Yet at the time of marriage idealism is high. Those moments of high hope and dreams for the future need to be made so real that they can never be erased from the mind. Young people should seek and find in their church help in making this a time of lasting inspiration.

Secondly, it is important that this idealism be carried over into the countless details of everyday living. It has been pointed out over and over again that the sources of most frequent irritation are in the realm of poor food, poor management, poor personalities, and poor budgeting. The material equipment and the mechanics of a house do not in themselves make a home, but the little irritations that arise from poorly planned and managed living can eat away at the core of family happiness and leave it an empty shell. Husbands and wives seeking divorces do not talk about forgotten ideals or lost love. They are concerned with lack of funds, untidy houses, neglected children, meals never ready on time, whining, gambling, drinking, and loose morals. A well-planned budget, a well-ordered house, and two well-disciplined lives do much to keep alive the ideal home about which newlyweds dream. These little routine matters of daily life are far more difficult to achieve than are the bigger issues of life, and it is here that many marriages fail.

Thirdly, there must be a unifying interest. When a couple is drawn by a common devotion and shares a mutual joy, the little disturbances of everyday life fade into insignificance and marriage becomes a holy estate. This is especially true when that devotion and joy are a part of an experience worthy of one's best. Here the church can give much. Here the church can offer to its newly married couples a way of life, a program of worship, and a plan for Christian fellowship around which the home may be unitedly drawn. Here young people well may ask of themselves: "What is to be the unifying interest of our home? Around what shall we build our lives? Why not around the program of the Christian church?"

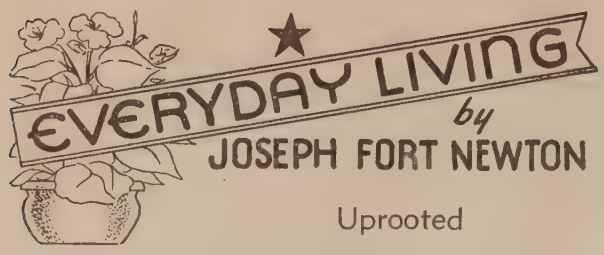
There is much more to be said about adjusting to each other in marriage. There are fundamental attitudes of unselfishness, forgiveness, and understanding not to be overlooked, but they all might be summed up in Phillips Brooks's advice to a newly married couple: "Practise unity in large things, liberty in small things, and charity in all things."

For the Family This Month

WE SUGGEST that the little folks get busy making their own missives of love and greeting for St. Valentine's Day. It is not too far away to begin now. Hand-made greetings are much more meaningful than any you could buy in a store. We suggest it as a family project for an evening of fun. Give Dad some big sheets of paper and some colored crayons. Prevail upon Mother to dig out some old ribbons and laces. Add some red paper, scissors, and paste to the supply line and we'll guarantee amazing results that will please not only the saint but your Valentine as well.

WE RECOMMEND to the teen-age crowd a few minutes of thought on this idea from Thomas Hardy. In describing Miss Yeobright in "The Return of the Native" he writes: "Persons with any weight of character carry, like planets, their atmosphere along with them in their orbits; and the matron who entered now upon the scene could, and usually did, bring her own tone into a company." How about us? Do *we* do that when we're out with the crowd?

WE INVITE parents who have had interesting and helpful experiences in the religious and home training of their children to send us ideas and contributions. We want this to be a mutually helpful page, and many of you have much to give. Address your correspondence to Mrs. Donald G. Wright, 205 Western Avenue, Lynn, Mass.



Uprooted

"Mummy, who is that woman?" a little English boy asked, hiding behind the skirts of his landlady. He had been evacuated, with thousands of other children, to a picturesque town in Cornwall.

The woman whom he did not know was his own mother, holding out her arms to receive him. The mother —poor thing!—burst into tears.

My friend who reported the scene tried to comfort her —telling her that many of the evacuated children were like that. Rather cold comfort, indeed; but it shows us the situation in England.

Whenever possible, the parents of evacuated children pay for their keep in the country, or a part of the keep. The State pays the rest. Many are unable, financially, to visit their children.

For the children it is like a vacation—the first they ever had. Some of them never saw the country before, never saw the sea. Indeed, they have good food and a wholesome life for the first time.

No wonder, in the excitement and change of scene, youngsters from the gray slums of London forget the city and do not want to go back. Their parents are left lonely, unhappy, and awfully upset.

Such an uprooting of home life in the cities of England, so vividly described by Margaret Kennedy in "Where Stands a Winged Sentry," from the woman's point of view, will alter many things in days ahead.

Whole areas of East London—areas in other cities too —have been bombed out of existence. They look like open fields since the debris has been cleared away; there will be no homes to go back to.

The situation sets a problem for England—one among a thousand such problems—the solution of which means the reordering of the social life, in ways hardly dreamed of yet, much less worked out.

While the little boy in Cornwall did make up with his mother a wee bit, he continued to speak of her as "that woman," and still clung to his kindly landlady. Facts such as these tell a big story.

TRENDS TOWARD PEACE

ERNEST A. SHEPHERD

The full report of the war-time message from the Council of Bishops released Christmas week confirmed an Associated Press report that a Methodist shift had taken place from the 1939 stand of the Uniting Conference about war. That Conference had said The Methodist Church would never officially support, endorse, or participate in war. The bishops declared: "There can be no peace in the world until the totalitarian threat against the liberties of all freedom-loving people is thoroughly eradicated. Our duty, as American citizens, is clear."

This change, matched by others in Protestantism, would provoke serious questions from religious people if it were left to stand by itself as the complete picture of what is happening in the churches. Not forgetting how the clergy got its fingers burned by preaching a crusade against the Kaiser, or how completely taken in it was by other propaganda, churchmen have been giving intelligent and practical thought to the lesson learned by the experience of the last war—that a peace must be just to be durable and that a war is pointless which does not issue in the kind of peace. With the trend to support World War I must be placed the development to plan the peace.

Next March a large interdenominational conference on post-war problems is called to meet in Delaware, Ohio. The Commission to Study the Bases of a Just and Durable Peace, sponsored by the Federal Council of Churches is the convening body. Its chairman, John Foster Dulles writing in the January *Fortune,* sets out the conviction that peace is not our ability to coerce others, nor is it the status quo. He holds we cannot let politics rather than principles guide us in the post-war world.

Even before this statement was the Malvern Conference. Early in 1941, some 240 people wrapped in mufflers and overcoats, sitting in the great hall of Malvern College, Worcestershire, England, struck off such words as "Christian people should take the fullest possible share in public life. . . . The church (should) bring order into chaos of its own financial system . . . must insist that production exists for consumption." Perhaps none were more pointed than the Archbishop of York's words, "A genuine interchange of materially needed commodities must take the place of a struggle for so-called favorable balances . . . We must recover reverence for the earth and its resources." Then the traditional services of the church were touched by the statement, "They (the traditional forms of matins and evensong) must be supplemented by services of another type, designed to bring before unin structed people the truth concerning God."

From these came naturally the statement that was reported in Ursula M. Niebuhr's article in the December 24 issue of ZIONS HERALD. This document, issued on behalf of the Commission of the Churches for International Friendship and Social Responsibility, makes clear that British Christians have not let war bitterness distort their perspective and arouse hopes for a vengeful peace.

Such a trend, expressed by these three developments toward a new world following the war, keeps hope alive that eventually the towers and turrets of the City of God may rise against the gray skies of ignorance and evil.

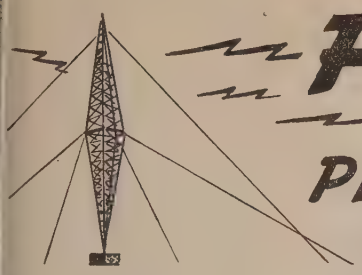
Letter from Hawaii

[Extract from a communication, dated December 24, sent by Rev. and Mrs. Robert S. Spencer, formerly of Japan, now of Honolulu, to friends in America]

We were in no danger on December 7 when the Japanese Navy made its treacherous attack, nor were any of our missionary group. Some of our Japanese friends were not so favorably placed; and the rest of the news you have had in the press.

Hawaii and its polyglot population have faced the grim reality of war with splendid morale. It is a wonderful record that with a population of 160,000 Japanese descent, and more than 35,000 Japanese aliens, the thorough work done had resulted in the detention of but 273 Japanese individuals. Nor are these all necessarily guilty of anti-American acts; they are being held for examination. I wonder if, in any similar situation, a similar population of alien descent has shown greater loyalty to an adopted country.

The situation has brought to us who were born in the Orient —Dr. Appenzeller, Mr. Dozier, and me—plenty of work. The daylight hours are not enough—and one longs for the strength of many to carry on in the important demands that are made of mind, heart, and strength. Everyone in our family is doing something toward the unusual situation; but details will come later



FLASHES FROM THE PRESS OF THE WORLD

Wrong Guesses

[*The Messenger*, Philadelphia, Pa.]

It has often been said that no human being ought to be too cocksure in his utterances, because too frequently "we are compelled to eat our words." It is occasionally profitable to look back over one's life and mark the places where we guessed wrong. As a significant illustration of this, the magazine *Your Life* gives four notable instances of such wrong guesses: "A six-year-old lad came home one day with a note from his teacher in which it was suggested that he be taken out of school, as he was 'too stupid to learn.' The boy's name was Thomas A. Edison. Tennyson's grandfather gave him ten shillings for writing an elegy on his grandmother. Handing it to the lad, the old man said: 'There, that's the first money you ever earned by your poetry; and, take my word for it, it will be the last.' 'Ah!' said Zaccheus Greeley, Horace's father, when, in a fit of abstraction, the boy tried to yoke the 'off' ox on the 'near' side, 'that boy will never know enough to get on in the world. He'll never know more than enough to come in when it rains.' Benjamin Franklin's mother-in-law hesitated at letting her daughter marry a printer. There were already two printing offices in the United States, and she feared the country might not be able to support a third."

In a rapidly changing world like this, many unforeseen and unsuspected things are likely to happen. Let us be thankful that one of these things is that some circumstances and some people are likely to turn out better than we have imagined. This is a basis for kindly sympathy and optimistic hope.

Do We Want an Aristocracy?

[*Advance*, Boston, Mass.]

If, here in America, we were going to have an aristocracy, it would be better that it should be an aristocracy of the "high-minded," rather than an aristocracy of birth, or of wealth, or of any form of privilege. But do we want an aristocracy at all? Is there not, on the contrary, every reason that the highest and best things in our life should be dominated by a true democracy of spirit and ways?

We ask these questions after reading in *Newsweek*, of December 8, a statement attributed to Alvan E. Duerr, ex-chairman of the National Interfraternity Conference. The statement had reference to a war on racketeering in fraternities with which every right-minded person, whether associated with a fraternity or not, must have the strongest sympathy. But Mr. Duerr went on to declare: "Our whole effort should be to keep the bars up as far as we can put them, to restrict our membership to those of kindred purpose. We must create in this democracy an aristocracy of the high-minded."

That purpose may be laudable, but unless very nobly conceived and carefully directed it may come very near to creating an intellectual caste and snobbery further emphasizing the separation of the educated expert from the common man which is already one of the most deplorable aspects of education in America both from the standpoint of education and from that of the common man. Paul admonished the early Christians, with their undoubted superiority in spiritual initiative and character, to "condescend (someone has said that it means literally 'go arm-in-arm with') to men of low estate." It is a good many years since Edward Carpenter wrote in "Towards Democracy," "I know that the veriest sot in the village is my equal," adding the additional word of challenge, "and this is my strength." Carpenter's technique was that of careful and studied exaggeration. He wanted to pull complacent people up short with his critical allusions to life. What he wrote, therefore, was an exaggerated untruth, except as one delved for his meaning. It *is* the strength of the man of culture to remember the pit whence he was digged, and his kinship with the comman man. It was in no spirit of sentimental Uriah Heepishness that Paul called himself "the chief of sinners," or that the Master received sinners and ate with them.

We would correct Mr. Duerr's statement to say, "We must create in this democracy a *democracy* of the high-minded"—a democracy that will not forget its flesh-and-blood relationship with the less high-minded, and even the racketeers, upon whose winning to a higher and a better way the future of a better democracy for all undoubtedly depends. It is time that those who have the advantages of education should give less thought to their status, and more to their responsibilities.

The First Free Press Martyr

[*The Churchman*, New York City]

Readers of religious journals should be the first to welcome the announcement, in connection with the celebration of the 150th anniversary of the Bill of Rights, of a proposed memorial to Elijah Parish Lovejoy, first martyr to a free press. Herbert Hoover has been made honorary chairman of a national committee to raise funds for building at Colby College, Maine, of which Lovejoy was a graduate, an auditorium in memory of that valiant editor. But we were interested to note that the newspaper releases announcing the project of a memorial failed to say that Lovejoy was the editor of a *religious* journal, *The Observer* (Presbyterian) of St. Louis, a fact in which the editors of the religious press throughout America take high pride. Because Lovejoy persisted in his right under the Constitution to print anti-slavery editorials, first inspired by the lynching of a Negro by burning, pro-slavery mobs destroyed his plant three times, throwing his press into the Mississippi River. In defending his fourth press, which he had set up in a warehouse, in Alton, Ill., across the river from St. Louis, Lovejoy was shot to death on a night in 1837 by a mob intent on burning the building. The announcement from Waterville, Maine, where Colby College is located, said: "The proposed auditorium will be used for state and national newspaper conferences and periodic institutes on free speech and the free press. It will house Colby's collection of historic items pertaining to Lovejoy and the issue of the freedom of the press."

What Is a Preacher?

[*The Carillon*, Trinity Methodist Church, Springfield, Mass.]

What is a preacher, my son?

Why, he is a man, called of God to preach the gospel, who is responsible to a bishop and dependent upon the grace of a congregation. He is a specialist, educated, trained, and experienced in a field where everyone on earth considers himself an expert. He is the manager of an institution numbering scores of activities and hundreds of members, whose major task is to manage it without the fatal hint of assuming any authority.

And what does a preacher do, my son?

Well, his time is his own, which means he is always on the job. You see, the man who is cursed with punching in a time clock in the morning is also blessed with the privilege of punching one out in the evening. The preacher teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher, an entertainer, a lecturer, a salesman, a handy decorative piece for public functions, a local representative for every relief movement in the land. He is supposed to be a scholar as well as a promotional man. People come to see him and he goes to see people continually, and he rejoices with exceeding joy when in the midst of this an opportunity arises to be of genuine personal, spiritual help. He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and labors to stay sweet when chided for not calling enough. He plans programs, appoints committees and does their work for them, spends considerable time in keeping people out of each other's hair, and more time in trying to scramble out himself with the least possible loss.

Oh, yes—and between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement for the Sabbath holiday. Then on Monday he smiles when some jovial chap roars, "What a job—one hour of work a week!"

What did you say, my son? Don't I feel well today? Oh, splendid. But this is only the first lesson. I'll tell you the rest later.

"Orchids to You, Miss Butler"

Missionary Leader Honored on Her Eightieth Birthday

Some eighty friends of Miss Clementina Butler gathered on Wednesday evening, January 7, to honor her on the occasion of her eightieth birthday anniversary. The party was held in the chapel of Tremont Street Methodist Church, Boston, where, nearly three quarters of a century ago, the Woman's Foreign Missionary Society of the former Methodist Episcopal Church was founded. Seated at the dinner tables were leading representatives of the ministry and laity of Greater Boston Methodism, with a number of visitors from other cities. Presiding for the evening was Mrs. Howard M. LeSourd, former president of the New England Branch of the Woman's Foreign Missionary Society.

MISS BUTLER CUTS HER BIRTHDAY CAKE

After the invocation by Professor Elmer A. Leslie of Boston University School of Theology, dinner was served. At its close a huge birthday cake was brought to the guest table and placed in front of Miss Butler, while the diners sang lustily "Happy birthday to you."

The keynote for the entire program was sounded by Mrs. LeSourd, who in a brief but effective way stated the purpose of the gathering and then, facing Miss Butler, quoted the following lines:

"Age is a quality of mind:
If you have left your dreams behind
And hope is cold,
And you have ceased to look ahead,
And your ambition's fires are dead,
Then you are old;
But if from life you take the best,
And if in life you keep the jest,
And love you hold,
No difference how the years go by,
No difference how the birthdays fly,
You are not old."

A song written especially for the occasion by Mrs. Elmer A. Leslie and Mrs. Warren T. Powell was then sung by the assembled company. The title of the song was "To Our Dear Clementine," and its closing chorus ran as follows:

"Oh, my darling, oh, my darling,
Oh, my darling Clementine,
You are younger now than ever,
You'll be young at ninety-nine."

The first speaker of the evening was Mrs. A. F. Reimer, wife of the present pastor of Tremont Street Church. She told how, when the church faced a very grave financial crisis, a group of missionary women under Miss Butler's leadership provided a new furnace and financed the restoration of the chapel. It was Miss Butler, also, who helped to secure funds to reduce the mortgage on the church, who installed the unique missionary museum, and who only recently raised the funds for eleven beautiful memorial windows, one for each of the Branches of the former Woman's Foreign Missionary Society—the only memorials to the eleven Branches in the entire church. Four windows are soon to be installed in the "Founders' Room." In the front of the chapel over the pulpit platform there are to be three windows. One of these, in memory of Dr. Clara A. Swain, the first medical missionary to be sent out by the Woman's Foreign Missionary Society, has already been installed. The central window, a memorial to the late Bishop Henry White Warren, a former pastor of the church, and the other side window, commemorating Isabella Thoburn, founder of Isabella Thoburn College at Lucknow, India, will be ready shortly. Mrs. Reimer spoke feelingly of the friendship that Miss Butler has expressed in such practical ways for this historic church.

The next speaker, Mrs. Thomas Whiteside, took as her theme "The Woman's Foreign Missionary Society." She spoke of the contribution of the various members of the Butler family to the work of foreign missions, and pointed out how the church had been blessed in the continuous service of Mrs. William Butler and her daughter Clementina. Going back to the old English meaning of the word "Butler," Mrs. Whiteside said it signified someone who looked out for and served the whole household. Replying to her own question "What's in a name?," the speaker proceeded to use the letters in the word Butler as the key to what she had to say. *"B,"* she said, "stands for builder. There is nothing narrow about Miss Butler's work. She not only built well at the home base but was helpful to the entire society in all its activities. She brought a vital meaning into the letters W. F. M. S., which might very well stand for 'Women Folk Mean Something.' The guest of the evening whom we are honoring," continued Mrs. Whiteside, "shaped policies, built programs, selected speakers and workers with uncanny insight. She built not merely with wood and stone but with living personalities. *U* stands for unique. Miss Butler was an adept at finding new method of achieving great purpose and in planning devices t stimulate interest and rais money. *T* stands for talen which she possesses in an em nent degree. Whether the tas was to prepare and serve curry dinner or to deliver speech, she could do either i an excellent way. *L* stanc for life, for love, for loyalt all three of which are exem plified in our honored gues *E* stands for energy. Alway on tiptoe, always alert, alway capable of finding the eterna in the temporal, Miss Butl is tireless in her servic Finally, *R* stands for resourc ful. Miss Butler is never a the end of her string, bu always finds some way out c a difficult situation and is read to launch some new proposal.

Mrs. Everett O. Fisk, the third speake addressed herself to the theme "In India an Mexico." Dr. Fisk, who a few years ag made a trip to India and traveled in th footsteps of the pioneer missionary, Williar Butler, said she had known Miss Butler fc sixty years and had visited the very plac where William Butler worked. Miss Butle who was born in India, returned, Dr. Fis said, for the fiftieth jubilee year of Methodi missions in India, and again ten years ag for the seventy-fifth anniversary. "Ever where I went on my trip in India," declare Dr. Fisk, "I found that Miss Butler wa well known and loved. At Baroda I wer through the hospital named for her dea mother. The Ramabai Association wa founded by Miss Butler, and out of th organization came the first school fc widows in India. Our honored guest wa one of two persons who helped to foun the annual Missionary Conference at Nortl field. When Constance Prem Nath Das president of Isabella Thoburn College, wa in this country a few years ago, it was Mi Butler who suggested that she be given a honorary degree by Boston University. Th suggestion was followed, and in June, 193 Boston University conferred upon Mrs. Das the first Indian woman to be made preside of a college in India, the degree of docto of pedagogy. Miss Butler in all her relatio ships to India and other fields has made great contribution to the world in works loving service." Dr. Fisk also touched c the work of the Butler family in Mexico an told her hearers that Miss Butler had visit that field five different times.

Discussing the work of the Committee c Christian Literature for Women and Ch dren in Mission Lands, Mrs. Lewis O. Ha man, who was for some time treasurer the committee, pointed out that when Mi Butler, at the age of seventy, began to gi up some of her official relationships to t denomination, she branched out into int denominational work and organized a co mittee on which ten mission boards a

w represented. This committee was later corporated, and has been receiving money m boards, special gifts, and approximately lf of the offerings from the World Day Prayer, the total amounting to about 0,000 a year for the development of Christn literature for foreign fields. Magazines e now published in seventeen different nguages. *The Treasure Chest,* started in nglish, is now translated into twelve differt vernaculars of India by editors most of hom are nationals. Very recently, under iss Butler's leadership, a new field, Latin merica, has been developed for the circulaon of this literature. Especially significant as been Miss Butler's venture in the field f religious pictures. She selected and had eproduced, in colors, ten beautiful pictures ortraying the life of our Lord, which could e sold cheaply, in order that they might be ubstituted for the crude and often degradng pictures of Hinduism and other religions. One hundred thousand of these Christian ictures have been sold. In conclusion, Mrs. Hartman stated that she had recently received letter from Dr. John R. Mott, the world's utstanding missionary statesman. This letter, referring to Miss Butler's service and its world-wide influence, was highly appreciative n its estimate of her contribution to Christian missions. Dr. Mott stressed especially her work in the field of Christian literature for women and children, and said that he had had first-hand contacts with it in his trips to foreign lands. He particularly commended the substitution of Christian pictures for those cheap and in some cases revolting representations of Hindu gods and goddesses which are to be found widely in the homes of the poor castes of India.

At this point in the program a Syrian trio, consisting of Mrs. Freda MacFarlane, Miss Lillian Aborjaily, and Miss Emma Nasif, from the choir of Tremont Street Church, rendered two selections, with the church organist, Miss Myrtle Richardson, as accompanist. Mrs. MacFarlane also sang a solo—"Believe Me, If All Those Endearing Young Charms." Following the musical numbers, Mrs. LeSourd presented the persons who sat at the guest table with the speakers. She then said that she had a gratifying surprise in store for the gathering and pointed out how fortunate they were in that Mrs. Charles Wesley Burns, wife of the late Bishop Charles Wesley Burns of the Boston Area, could be present to participate in the birthday celebration. She then called upon Mrs. Burns, who responded briefly to the introduction and spoke felicitously and very appreciatively of the work of Miss Butler, closing with a text expressive of the spirit that had been her guiding principle—"And for their sakes I sanctify myself."

The next speaker was the editor of ZIONS HERALD, who said that he had been given five minutes, would take as his theme "A Tale of Five Cities," and would ask leave to take another minute for a few concluding words. He pictured the life of the boy William Butler in Dublin, Ireland, nearly 125 years ago, and told of his boundless energy and inclination to mischievousness. Twice he nearly lost his life—once while fishing, and on another occasion while celebrating Guy Fawkes Day, when gunpowder burned the hair from his head and eyebrows. What a narrow escape for Methodism was that incident! The second city was Delhi, India, and the speaker pictured William Butler as he sat on the crystal throne of the famous Hall of Audience at Delhi witnessing the trial of the Great Mogul, the man who had instigated the Sepoy Rebellion, and how the missionary, while seated on the throne, had penned an appeal to the Missionary Society in New York for help to rescue the Sepoy orphans. The third city mentioned by the speaker was Mexico City. William Butler, who had already founded one mission for the Methodist Episcopal Church, launched another in Mexico. John W. Butler, his son, later continued the work of his distinguished father in the new field. The magnificent church in Mexico City stands today as a monument symbolizing the missionary achievements of the Butler family. "The fourth city," continued the speaker, "is Boston, Massachusetts, and the place I am thinking about is that room over there, (pointing to the "Founders' Room"), where on March 23, 1869, at the call of Mrs. Lewis Flanders, president of the Ladies' Aid Society, there gathered, notwithstanding the bad weather that day, eight women to be addressed by Mrs. William Butler and Mrs. Edwin W. Parker. In that room on that day was born the Woman's Foreign Missionary Society, destined to become what has been probably the most potent force for the furtherance of the missionary spirit in America. The fifth city was Springfield, Massachusetts. The date was May 7, 1924, when, before the General Conference of the Methodist Episcopal Church, Frank C. Dunn spoke briefly of the work of the Butlers in India and asked permission to have Dr. (afterward bishop) Jashwant R. Chitambar present the daughter of William Butler. Dr. Chitambar voiced deep appreciation for the work of this great family in India and told how glad the Indian Methodists were to welcome Miss Butler to the India Jubilee in 1906. Responding to Dr. Chitambar's gracious introduction, Miss Butler went on to tell something of the work of her father and mother in India. Her father, she said, wrote the Missionary Society in those early days asking for twenty-five missionaries, which seemed to the board in New York to be a preposterous request. Sarcastically they replied, 'Will not twenty-three do?'"

In conclusion, the editor of the HERALD said that The Methodist Church was proud of Miss Butler. He declared that, though many people often asserted their love for the church, he knew of no one who really loved the church more than Miss Butler did. He spoke of her persistence, her endurance, her determination once she had undertaken a task to see it through. He also commended her far-sightedness, the spirit of prophecy that is within her. He spoke too of her comprehensive grasp of situations and problems. "Those who have only a passing acquaintance with our honored guest," he declared, "might think she was rather narrow in her outlook and that her interests were rather circumscribed by India and the Woman's Foreign Missionary Society. We need to remember, however, that it is everlastingly true that when one gives oneself with downright devotion to any specific task, the very pursuit of it has a broadening effect. So it has been with Miss Butler. She is today deeply interested in everything that has to do with Methodism and the kingdom of God, in this country and in lands afar."

The subject assigned to Dr. William L. Stidger was "80 Years." He said he regarded it as a high privilege to have a place on the program and to be able to pay a tribute to the life, character, and career of Miss Butler. Quoting from a critic of a leader in the educational world, who said that the man "had the facts" but "lacked the phosphorescence," the speaker declared that Miss Butler not only had the facts with regard to missionary endeavor and the work of the church but also had the "phosphorescence" that put life and glow into them so that people readily followed her leadership. He then read a poem which he had dedicated "to Clementina Butler on her eightieth birthday." The title was "Eighty Years." Two stanzas in Part III of the poem beautifully summarized Dr. Stidger's tribute to Miss Butler. They read:

"Far-flung lands have heard your footsteps,
  Gentle, kindly, firm, and strong.
You have carried love's own healing;
  You have sung a valiant song!

. . . . . .

"So, at last, we've found a saying
  Which applies, we think, to you:
Here it is with friendly tribute:
  Saints are those the light shines through."

After Dr. Stidger had spoken, Mrs. LeSourd drew attention to the fact that missionary leaders had long wished that some special commemoration might be devised to mark the life and work of Miss Butler, and stated that Miss Ella Mae Carnahan of Philadelphia, Pa., had recently made a gift of a tablet to be placed on the left side of the door to the "Founder's Room" in Tremont Street Church. Because of war priorities, however, the tablet had not been completed for the birthday celebration. The lines on the tablet will read as follows: "To commemorate the life and work of Clementina Butler, an ardent leader in the world mission of Methodism; an untiring promoter of Christian literature for the women and children in mission lands; and actively devoted to the preservation and beautifying of this church."

The last speaker to honor Miss Butler was Miss Annie G. Bailey, who said that her mail in recent weeks had been filled with communications from all parts of the country, from Maine to California, bringing tributes to the great missionary leader. Miss Bailey read extracts from a few of these letters and then proceeded to make a gift presentation. She said the committee having the matter in charge had debated what might be the most satisfactory expression of the love of Miss Butler's friends. They finally decided upon a beautiful embroidered purse, within which Miss Butler would find some slips of paper. "In the old days," said Miss Bailey, "such presentations took the form of gold, but under government regulations, paper had to be substituted." The purse contained a dollar for every year of Miss Butler's life.

Coming to the climax of the evening, Mrs. LeSourd introduced the honored guest, who, deeply grateful for all the kind words that had been said although she contended that there was a good deal of exaggeration, spoke of the friends that she had made in the Woman's Foreign Missionary Society, and declared that, while she had been able to render some service, she had received much more from the organization than she had given to it.

Forgetting herself completely after these few words of introduction, Miss Butler began

(Continued on page 43)

Dr. Daniel L. Marsh, president of Boston University, has accepted membership on the executive committee of the recently organized Industrial Relations Council of Metropolitan Boston. He was unanimously chosen to represent the public by the other eight members of the executive committee, composed of four representatives of labor and four of management.

Chaplain D. Harold Hickey, U. S. A., has been transferred from Fort Andrews, Boston Harbor, and appointed Harbor Defense chaplain with headquarters at Fort Banks in Winthrop.

Tse-Liang Soong, a brother of Madame Chiang Kai-shek, and Miss Maying Hsi are planning to be married on Friday of this week in the Riverside Church, New York City, by Rev. Harry Emerson Fosdick. Mr. Soong is serving as an assistant in Washington to his brother, T. V. Soong, the Chinese Foreign Minister. A third brother, T. A. Soong, now on the Pacific coast, was married last month in Grace Episcopal Cathedral, San Francisco, to the daughter of the executive director of the Bank of Canton in San Francisco.

The death of Dr. J. Emmons Briggs, a trustee and benefactor of Boston University and professor emeritus of surgery in its medical school, occurred suddenly on Saturday, January 3, at St. Petersburg, Fla. He was in his seventy-third year.

Rev. John Tennant, Boston University School of Theology '30, is the new pastor of Gobin Memorial Methodist Church, located on the campus of DePauw University, in Greencastle, Ind. He succeeds Rev. Claude M. McClure, who was appointed to the Greencastle District.

S. M. Riley of Bristol, Ind., is making a visit of several weeks at the home of his son, Rev. S. M. Riley, Jr., pastor of Fourth Methodist Church, Boston. The father is a leading layman of the Methodist Church in his home town.

Rev. William P. King, last editor of the *Christian Advocate* published at Nashville, Tenn., the general organ of the former Methodist Episcopal Church, South, has moved to Atlanta, Ga., having been appointed to the Sandy Springs and Sardis charge in that city at the recent session of the North Georgia Conference. His home address is 1291 Oxford Road, but he will have his office in the theological building at Emory University.

Three members of the Council of Bishops of The Methodist Church have recently celebrated or are about to celebrate their seventy-fifth birthdays. Bishop Edwin H. Hughes of Washington, D. C., passed the three quarters of a century mark on December 7. Following closely after him are Bishop John L. Nuelsen of Cincinnati, Ohio, and Bishop John M. Moore of Dallas, Tex., who will be seventy-five on January 19 and January 27 respectively. Bishops Hughes and Nuelsen were elected to the episcopacy of the Methodist Episcopal Church in the same year, 1908, and Bishop Moore was elected to the episcopacy of the Methodist Episcopal Church, South, in 1918. All three are now retired from active service by age limitation.

Word has been received of the death of Rev. George C. McDonald, a retired member of the Troy Conference, on Saturday, January 3, at his home in Derby Line, Vt. Mr. McDonald was a native of Vermont and served pastorates in the former Vermont Conference from 1905 until his retirement in 1937. He was a graduate of Wesleyan University, class of 1894. Surviving him are his wife, a son, and a daughter. Funeral services were held on Monday, January 5, in charge of Rev. H. A. Carson of Rock Island, Que.

Rev. J. Lester Hankins, pastor of Glendale Methodist Church, Everett, will represent the Massachusetts Council of Churches at the National Study Conference on "The Churches and a Just and Durable Peace" to be held March 3-5 in Delaware, Ohio.

Dr. and Mrs. Briggs S. Palmer of Swampscott have announced the marriage of their daughter, Marianne Briggs, to Robert Osgood Bliss, on New Year's Day in Swampscott. Mr. and Mrs. Bliss will live at 83 Banks Road, Swampscott.

Dr. Harry W. McPherson of the Methodist Board of Education was elected vice-president of the Council of Church Boards of Education at the annual meeting held last week in Baltimore, Md.

Phila Keen Linzell writes from Columbus, Ohio, that her mother, Mary P. (Mrs. Samuel A.) Keen, recently died one month after her ninety-fifth birthday. "She was an avid reader of ZIONS HERALD," says Mrs. Linzell. "Very alive and alert mentally and spiritually, she read up till the day of her rather sudden death."

Professor W. H. Easton of Baltimore, Md., called at the HERALD office on Wednesday of last week. He was spending a few days in Boston en route to Baltimore from Exeter, N. H., where he had enjoyed a holiday visit at the home of his son, Howard T. Easton, an instructor in Phillips Exeter Academy. On Christmas Sunday he had the pleasure of baptizing his nine-months-old granddaughter, Marilyn Janet Easton, in the First Congregational Church of Exeter, of which the child's father is a deacon.

Rev. W. E. J. Gratz, formerly editor of *The Epworth Herald,* has accepted the pastorate of Our Saviour's Church, Evanston, Ill.

Miss Sue Weddell succeeds Miss Florence G. Tyler, retired, as secretary of the Foreign Missions Conference of North America. Miss Weddell has been general secretary of the Woman's Board of Foreign Missions of the Reformed Church in America, and has had a wide experience as a missionary and educational administrator. During 1940-41 she was chairman of the Foreign Missions Conference.

An engagement announced at the Christmas season is that of Newton H. Fritchley of Calcutta, India, at present a graduate student in Boston University, to Miss Delores Heinly of Baltimore, Md., whose parents, Rev. and Mrs. F. W. Heinly, have been missionaries in Bengal, India, for twenty years. Mr. Fritchley has been studying at Boston University since September, 1940. He received his master of arts degree in education last June, and is now working on a doctorate of philosophy in religious education at the School of Theology. Miss Heinly came home from India about three years ago, and now has a position in the bacteriological department at the Maryland State Department of Health in Baltimore.

Miss Clara Wood, a retired deaconess of the New England Conference who for several years now has made her home in Jewett City, Conn., was stricken with a cerebral hemorrhage on Thursday of last week, January 8. She was taken to the Backus Hospital, Norwich, Conn., where at the latest reports her name was on the danger list.

Canon John Wylde, Britain's oldest clergyman and Oxford University's oldest living alumnus, died last month at Topsham, Devon, in his 101st year. He officiated at the wedding of Viscount and Lady Halifax.

Announcement has been made of the engagement of Corporal Arnold Currie Heath, son of Rev. and Mrs. George E. Heath of Worcester, and Miss Gladwyn M. Blackwell, daughter of Mr. and Mrs. Gladwyn M. Blackwell, also of Worcester.

Rev. and Mrs. William Magwood of Sandown, N. H., are spending the winter with their daughter, Mrs. F. H. Emery, 63 Gould Avenue, Bedford, Ohio.

The New England friends of Rev. Vernon Leslie Smith will be interested to learn that he was transferred recently to St. Paul's Methodist Church, Ocean Grove, N. J., after a very happy pastorate of eight years at Central Methodist Church, Wilkes-Barre, Pa. His predecessor at Ocean Grove, Rev. John Pemberton, Jr., was appointed to Washington Street Church, Poughkeepsie, N. Y., and Rev. Howard E. Thompson of that church became Mr. Smith's successor in Wilkes-Barre.

Rev. Robert M. Pierce of Parkway Church, Milton, returned to his pulpit Sunday after an absence of two weeks due to illness. He was seized Christmas night with an acute attack of ptomaine poisoning which put him into the hospital for five days and threatened at first to be fatal. His appearance in his pulpit Sunday was cause for rejoicing on the part of his parishioners, which will be fervently shared by his many other friends in the New England Conference and beyond.

Rev. W. B. Waltmire, pastor of Pearl Memorial Methodist Church, Omaha, Neb., represented the Protestant churches in a prayer service broadcast by the ministers of Omaha on New Year's Day, in response to the President's request that the opening of the new year should be made a day of prayer. The two other clergymen who took part in the service were Rabbi David A. Goldstein of Temple Israel, and Father Bowdern of Creighton University.

Rev. J. Homer Slutz, pastor of First Methodist Church, Knoxville, Tenn., was one of the radio speakers for the anti-liquor forces in the recent campaign that put the city of Knoxville and Knox County in the dry column. Knoxville and Greater Knox

e, with a population of 174,000, went by a ratio of 4 to 3, while the rural sec-ns in Knox County voted against liquor o 1. "We think down here," writes Mr. tz, "that for a city the size of Knoxville ot to mention the county—to go dry is outstanding success, and is cause for nksgiving to God."

Three Methodist missionaries from India, ss Nell F. Naylor and Rev. and Mrs. nson Baker, arrived in New York Janu-7. Rev. and Mrs. Mott Keislar, Rev. and s. E. A. Seamands, E. W. Mumby and o sons, and Harold Buell are on their ty home. Their safety was reported by ole from an unknown port, but the route ey were taking was not given.

Miss Millicent Sallis, daughter of Rev. d Mrs. J. Garfield Sallis of Franklin, was stalled, on January 10, as matron of Fisher napter, Order of Eastern Star, South Had-y. The retiring matron was Miss Margue-e Pearce, daughter of the late Rev. John earce of the New England Southern Con-rence.

Two high spots in the program of the Northeastern Jurisdiction Woman's Society f Christian Service meeting in Philadelphia, anuary 27-29, will be "The Feast of the Nations," a fellowship supper, colorful pro-essional, and superb program, and "World Parish Night" with recognition of missiona-ies, deaconesses, and other workers, and Division officers of the Foreign and Home Departments as speakers. For entertainment write Mrs. J. S. Jacoby, 3616 Baring Street, Philadelphia, Pa.

The Methodist Publishing House has re-published a timely article by Bishop G. Brom-ey Oxnam entitled "After the Bomber Comes the Builder." This article appeared n the November issue of *The Church School* and has been widely commended. Fifteen thousand copies in leaflet form are avail-able for distribution through the Methodist Commission on World Peace, Dr. Charles F. Boss, Secretary, 740 Rush Street, Chicago, Ill.

Greenfield's University of Life opened for ts third year on Sunday evening, January 4, and will continue every Sunday evening through February 15. Sessions are being held n the First Baptist, the Second Congrega-tional, and the First Methodist Church, with the three ministers, Rev. Ralph L. Rood, Rev. Kenneth R. Henley, and Rev. G. Albert Higgins respectively, acting as co-pastors and as leaders of the evening chapel worship. Six other Greenfield churches, including the Hebrew Synagogue, also are cooperating. Each evening's program begins with a sup-per at six o'clock and continues with a fel-owship period from 6.25 to 6.40, interest groups from 6.45 to 7.40, and evening chapel worship from 7.45 to 8. There are seven in-terest groups this year, namely: "What Kind of a Post-War World Can We Make?," "How to Teach Religion," "Music—One of Our Responsibilities," "Life and Teachings of Jesus," "Greenfield—What It Is, and What It Might Be," "Happy Family Relationships," and "The Future Challenges You" (for high school youth). Included in the long list of speakers for the courses is the name of Dr. Charles W. Jeffras, superintendent of Springfield District, who will discuss the question "How Can We Appeal to and Guide the Interest of Boys and Girls?" The University of Life has had a steady growth, the average attendance in 1940 being 207 and in 1941, 241. It is expected these records will be broken by this year's figures.

After a special review of the case of Henry Welty Kuhns of Redlands, Cal., Attorney General Francis J. Biddle ordered the Meth-odist conscientious objector paroled for two years for work under civilian direction. He will be transferred to a camp at San Dimas, Cal. Mr. Kuhns, whose case was the subject of an editorial in the HERALD of November 26, had been sentenced to two years in the penitentiary for refusing to be inducted into the United States Army, his request for clas-sification as a conscientious objector having been denied.

The 1942 New England Regional Meth-odist Student Conference is announced for March 21 and 22 at St. Mark's Methodist Church, Brookline. The theme of the con-ference will be "The Student in Christian World Reconstruction." Further information may be secured by writing the executive sec-retary of the conference, William Overholt, Department of Student Counseling, 14 Exeter Street, Boston.

An S. O. S. to American Protestantism for more chaplains for our armed forces has just been sent out to leaders of the thirty larger denominations by Dr. S. Arthur Devan, di-rector of the General Commission on Army and Navy Chaplains, Woodward Building, Washington, D. C. Applicants must be be-tween the ages of twenty-four and forty-five years and must be graduates of accredited colleges and seminaries. The army requires three years of pastoral experience. The navy takes a man directly from the seminary.

With Our Writers

BETTY STIDGER HYLAND, Cleveland, Ohio; a poet's daughter with a talent for verse-writing on her own account.

J. THOBURN LEGG, Montevideo, Uruguay; pastor of Emmanuel Methodist Church.

MADELEINE S. MILLER, Brooklyn, N. Y.; wife of Rev. J. Lane Miller, pastor of Hanson Place Central Methodist Church.

IVAN LEE HOLT, Dallas, Tex.; resident bishop of the Dallas Area of The Methodist Church, with Latin America assigned to him by the General Con-ference as a field for visitation.

LEWIS THURBER GUILD, Los Angeles, Cal.; preacher, author, world traveler.

WORTH M. TIPPY, New York City; former-ly for twenty years executive secretary, Commission on the Church and Social Service, Federal Council of Churches.

W. W. REID, New York City; publicity secretary for the Board of Missions and Church Extension.

ERNEST A. SHEPHERD, Providence, R. I.; associate pastor of Mathewson Street Methodist Church.

FREDERICK T. BERTRAM, Woonsocket, R. I.; pastor of First Methodist Church.

"Orchids to You, Miss Butler"

(Continued from page 41)

to give concrete illustrations of the manifold service that the New England Branch and the Woman's Foreign Missionary Society in general had rendered to the world. She told of a small, shy Chinese girl who had been given her chance by the society. This little girl later opened up the first hospital in China, at Foochow, and was the first Chi-nese girl to practise medicine. Her name was Hü King Eng. Another girl, from a rural section of Korea, had a mother who was ambitous that she should have an edu-cation, dressed her for a while as a boy so that she might get her chance in spite of the prejudice against girls, and later sent her to the missionary school at Seoul. The little girl produced ninety cents as the fund with which she expected to pay for her education. This girl's name was Helen Kim. She is now an outstanding Christian leader and promi-nent educator in Korea. "Then there were those three girls from the Lal Bagh School in Lucknow who responded to Christian training and have taken places of high lead-ership." One of them was Constance Prem Nath Dass, now president of Isabella Tho-burn College. Miss Butler then spoke of the new window in the chapel in honor of Clara Swain and said it had been proposed from time to time to erect another window in honor of Isabella Thoburn, and that when the professors and students of Isabella Tho-burn College were asked to finance it they replied in one radiogram word, "Proceed."

From the museum housed in the chapel of Tremont Street Church, Miss Butler produced the first school bell used in Korea and told of the girl who earned her way through by ringing it. She also showed the representation of the Descent from the Cross, upon which, in the days when Christianity was proscribed in Japan, Japanese Christians were asked to walk by government edict, under penalty of being killed for refusing to do so. Thou-sands of Japanese chose death rather than step on this sacred relic. She also referred to the passages of Scripture that speak of the "horn exalted," and then produced such a horn and showed the meaning of the phrase. A precious golden garland given to Dr. Butler after he had presented a beautiful Bible to a friendly king in India also was among the exhibits. The next exhibit was an urn. It was the ancient Chinese custom to take an old woman to the top of a hill and to leave her with an urn filled with water and a little food, there to stay until she died of thirst.

Miss Butler, closing her response dramati-cally, told of a trip she had made to visit the Himalayas. She climbed 8000 feet, then turned the corner and looked out upon the snows of that vast mountain range. "There is nothing more glorious," she said, "in this world. What shall I see when I come to the end of my life? Not the white snows of the Himalayas, but the glorious battlements of heaven itself."

The benediction was pronounced by Rev. Azariah F. Reimer, the pastor of Tremont Street Church.

Religious Education in Public Schools

FREDERICK T. BERTRAM

Many of our public schools are silent regarding the absolute importance of character building. Our young people are being taught how to acquire a working knowledge of things in the world about them, but they are not being trained in the art of becoming acquainted with themselves. This is what they need to know most of all. How can we expect our young people to adjust themselves to a world that is not of their making, much of which is detrimental to their highest interest, unless they are taught how to resist those very forces that are bent upon their destruction?

A knowledge of the physical sciences is important, and yet, as far as the future life of America is concerned, these are only a torchlight that leads out into the blackest midnight of despair unless we place the social sciences at the heart of our curricula. Religious and ethical culture, a knowledge of psychology, sociology, history, government and economics, constitute the greatest protection our people can have against those anti-American and anti-social forces that today threaten the very foundations of society. Some of those social sciences, of course, cannot be taught in the elementary grades, but they all can and should be taught in our high schools. In these days, when unemployment has almost reached the vanishing point, the temptation for boys and girls to leave high school and accept positions in mills, factories, and stores has become acute. Our compulsory school age should be extended to eighteen. If economic conditions in any home should make such a law a burden, arrangements ought to be made whereby the youth could attend night school until graduation is reached.

Religious education in the public schools has become law in several states and in many cities and towns throughout our republic. This is welcomed by every religious leader who longs to see America become Christian in the truest sense of the term. The hope is entertained that in the very near future the movement may become nation-wide.

We cannot deny the fact that the majority of our church schools have failed to hold our young people, and our young people have had to take the blame. It is time that the church awoke to realize it is elsewhere that the blame must rest. Untrained, half-hearted leadership in our church schools is the secret of our dismay.

When our young people in the high school receive instruction, during the week, in biology, evolution, and the scientific method, and then on Sunday are asked to face a teacher of religion who lacks the inquiring mind, and because of mental laziness cannot defend with skill the ethics of Jesus, can we wonder that so many of our young people are lost from the church and the forces of righteousness? Let us not blame the youth of America if they have accepted a theory of ethics and a way of life that are contrary to the white light and creative goodness of the Sermon on the Mount.

We cannot praise too highly those consecrated men and women who have given so freely of their time and energy toward the work of the church school. Their reward will be great. Many of them never had the opportunity of high school or college training, but they have dedicated all they had to Christ and the community. Their influence will continue to bless the world long after they have gone. But my plea is that if we are to do our work faithfully and well, and meet successfully the challenge of this crucial hour, we must have an educated as well as a dedicated leadership.

I have a group of forty girls and boys of the senior high school that I teach, for one hour, each Tuesday afternoon. Several other ministers of the city meet similar groups at the same hour. On Monday, all the grades, up to and including junior high, are released from school and go to the churches or synagogues for one hour of religious instruction. Although attendance upon religious education is not compulsory, nearly every pupil throughout the city is enrolled. The enthusiasm for such a study manifested by the vast majority of the pupils is heartening indeed.

In my group, from the senior high school, there are seven denominations represented. I cannot say that those of one denomination are any farther advanced than those of another in religious training. All show a keen desire to learn. A number admit that the subject of religion means more to them than any other in their school life Some read the textbook in less than a week, declaring that when they started they could not resist the urge to read it through.

I grant you that it is asking a great deal of the clergy to devote so much time and thought throughout the school year toward religious instruction of our girls and boys, but those who see and appreciate the possibilities of youth, and realize that these same young people are the leaders of tomorrow, forget the sacrifices and welcome it as an unprecedented, God-given opportunity. Almost everybody is working overtime today; why not the minister? This may be his priceless contribution toward the security and peace of tomorrow.

Should weekday religious education in the public schools become nation-wide, who can estimate the value of such a movement to the Christian church? What minister has not longed and prayed for a more intelligent, spiritually minded laity. Here is the minister's opportunity to help bring about the answer to his own prayer. This too is the only way by which that awful gap can be bridged between the church and the college.

Religious education in the public schools is bound to influence our theological seminaries. The average minister today is not trained to teach, and, some might add, poorly trained to preach. Perhaps it is this sense of inadequate training for a teaching ministry that has caused some ministerial associations throughout the country to dodge the issue when the question of religious education in the public schools was presented to them for their acceptance. I am told that some offered as an excuse for their inaction the alibi "We are not ready for it yet." Christianity would have died in its birth if the apostles of the early church had assumed such an attitude toward their Christ-appointed task.

Who does not deplore the lack of Christian living in the average American home today? Can we conceive of a better or more eff tive way for making the home Chr conscious and Christ-centered than in h ing the children from six to eighteen ye of age receiving definite Christian traini every week? I do not know of any. We ha noticed also that parents are anxious to ha their children receive such instruction. I child is asked to attend classes in religi education unless the parents sign a card questing that such instruction be giv When ninety per cent of the parents in a c of fifty or sixty thousand make such a quest, this is surely indicative of a dee felt universal need. Will the ministers Jesus Christ answer, "We are not ready f it yet"? God forbid.

Prayer in a Night of Storn

Lord, guard this little house of mine
And keep it warm;
Lord, guard all houses everywhere
Against the storm.

Be with all travelers,
Guide ships across the seas,
Watch where wild creatures dwell,
"Even the least of these."

Be Thou where men despair,
Aid those in sore distress,
Walk with the wanderers
Hungry and shelterless.

Comfort the sorrowing,
Give hope where men retreat,
Lift up the faint in heart,
Guide Thou the stumbler's feet.

Guard men when duty calls,
Help them where duty leads;
Give ease to beds of pain,
Strength for tomorrow's needs.

Lord, Father, guard each house tonight
And keep it warm;
Protect Thy children everywhere
Against the storm.

—HAROLD CAREW, in *The Personalist.*

Bibles for Children

We carry a complete line fo every need and every pocketbook

Send for Catalogs

Massachusetts Bible Society

41 Bromfield St., Boston

Gist of the Lesson 194 by R.A.TORREY

Insist on the *ORIGINAL*. Forty-two Years' Supremacy. Never equalled. Condensed Thought. Digest and Text of Lesson. Full Exposition. Other features. *Flexible Binding. 35c. Postpaid.*

FLEMING H. REVELL CO., 158 Fifth Ave., New York, N.

FEDERAL ENGRAVING C

FOR QUALITY AND SERVICE

DAY and NIGHT

Phone LIBerty 2496 — 2497

15 EAST ST. BOSTON, MA

YOUR CHURCH PAPER IS A GO ADVERTISING MEDIUM. TRY IT

Bangor District Letter

★

JOHN G. ROGERS, Superintendent

"Ring out the old, ring in the new." These are familiar words. At this time of the year they are on the lips of many folk, but they have a meaning far more significant for the world today than they have had during the last two decades.

Coming from Columbia Falls on the afternoon of December 7, after supplying the pulpit, and facing a beautiful azure sky on the way to Bangor, I turned my radio to the local station and heard the ominous words "Japan heavily bombs Pearl Harbor." In my mind there kept recurring the thought, "What will the new year bring to the cause of Christ and His church, and to our own work?" There is now but one thing to do, and one only—to meet every new day with courage until this night of sorrow has passed and the "day-star" of the world's peace shines brightly once more.

The work of the Bangor District proceeds apace. Fourth quarterly conferences have already started, and will continue until the middle of next April. Considerable increase last year was achieved both financially and spiritually in this district by a loyal ministry of pastors, sustained by an equally loyal laity. Therefore, it is not to be expected that the percentage of advance for the present year could be outstanding in comparison. Despite this, however, the entire benevolent program will register nearly $800 increase over last year.

Since my last letter was written, eight subdistrict meetings have been held in various parts of the district, the aggregate attendance numbering about 650 persons. The program was varied. The district superintendent was ably supported by two strong speakers in behalf of the missionary interests—Rev. Elmer H. Douglas and Rev. Basil R. Truscott. The following lay people gave fine cooperation: Fred P. Loring, Linwood Hatch, Roscoe Emery, R. J. Carpenter, Howard Goodwin, Chandler Carter, P. Jackins, and Mrs. H. D. Berlew. Others participating were Rev. E. F. Tewksbury, representing the Youth Fellowship movement. A colored film showing was made of camp interests under the leadership of Rev. E. C. Dartnell and Rev. H. D. Berlew, while missionary emphasis was furnished by the Conference missionary leader, Rev. A. G. Hempstead, and the district leader, Rev. C. D. Wentworth.

Miss Ruth Esther Wheaton of New York rendered signal service in the interests of the Woman's Society of Christian Service. Miss Wheaton spoke to groups of women in Mars Hill, Columbia Falls, and Bangor, including the district meeting of the Woman's Society.

What of church improvements? At this writing the outstanding achievement is the remarkable transformation of the church in Stillwater. This is a federated work, and under the leadership of Rev. A. G. Christopher, more than $3000 has been spent in transforming the old decrepit-looking building into one of the most beautiful churches of its size to be found in the State of Maine. Through the generosity of an old-time member, now deceased, the church in South Penobscot has been able to build a much-needed vestry. A similar amount of money has been left to the Methodist Church in South Brooksville. The church at Bar Harbor has disposed of adjacent land, which will materially help to reduce the indebtedness now carried. Much credit should be given to the pastor of this church, Rev. D. H. McMahon, for his dogged perseverance in seeking to meet this debt problem. Five hundred dollars has been expended on improving the interior and exterior of the church in Hampden. An unsightly barn has given way to a two-car garage. Winterport has courageously faced much-needed repairs to the extent of nearly $800. The ministry of Rev. and Mrs. F. H. Hall is greatly appreciated, particularly in their self-sacrificing labors for the youth of this town. Part of their work in this particular is to care for a weekday religious program in which fifty boys and girls participate. Much of the painting and repairing in the churches at Jacksonville and West Lubec is in the hands of Rev. Edwin Crocker, together with a loyal group of supporters.

While it may be pleasant to note improvements, losses also are to be recorded. The Methodist parsonage at Southwest Harbor has recently been sold, making possible the retirement of an old mortgage. The church at Spragueville must face the unhappy term "abandoned." The quarterly conference of Presque Isle will petition the Annual Conference for power to sell the property. This does not mean that the tiny hamlet of Spragueville is unprovided for. It is still under the pastoral care of Rev. C. D. Wentworth. The trustees in Franklin have collected $1100 insurance on the parsonage destroyed by fire last May.

Unquestionably, the cabinet at the coming Annual Conference will be confronted with the problem of adequate and competent personnel for the charges. Miss June Donna, a theological student, will supply the Columbia Falls Circuit until Conference. Rev. G. L. Pressey still supplies Mattawamkeag from Lincoln, and Rev. N. F. Atwood of Danforth supplies the revitalized church at Kingman. For the present, a Congregational student supplies the work in the Dixmont Circuit. The church at Howland remains unsupplied.

More than 150 new subscriptions have been secured in the campaign for ZIONS HERALD. By the time all the quarterly conferences are held, the district expects to reach its quota. Other items of advance, covering the Youth Fellowship movement, missionary cultivation, and, last and above all, the quest for new members to be brought into church fellowship, are matters that should weigh heavily upon ministers and laymen alike. From this work there is no discharge. The kingdom of God is paramount. It cannot be thought of apart from men, women, and children.

LIFE WOULD BE HARD INDEED

for 85 per cent of aged, retired preachers and widows if their church did not give them help. Their salaries were mostly small, their expenses for preparation and in their work comparatively large.

On their behalf **Preachers Aid Society, New England Annual Conference, The Methodist Church,** entreats you to help by *Will, Life Annuity Agreement* (pays donor sure, larger, lifelong income), *Memorial, Estate Pledge, Annual Pledge, Cash.*

ANNUITY AGREEMENTS ISSUED ON ONE LIFE OR TWO

STANLEY O. MACMULLEN, Treas.
137 Milk St., Boston, Mass.

WEBSTER H. POWELL, Exec. Sec.
581 Boylston St., Boston, Mass.

Church of All Nations of Morgan Memorial

81 Shawmut Ave., Boston, Mass.

For many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors minister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

E. J. Helms, Minister; A. R. Mullins, Pastor; Shibly Malouf, Syrian Congregation; Nicola Notar, Italian Congregation; Frank Cunningham, Colored Congregation.
F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

Choir & Pulpit GOWNS

Fine materials, beautiful work pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1178 South 4th St., Greenville, Ill.

INTERNATIONAL S. S. LESSONS 1942

Tarbell's TEACHERS Guide

LARGEST AND BEST IN THE WORLD

"The Lesson Help Without a Peer"

Cloth, $2.00 Postpaid
At all bookstores, or
F. H. REVELL CO., Fifth Ave., New York

BOOKS

A Defense of Liberalism

RELIGION FOR FREE MINDS. By Julius Seelye Bixler. Harper & Brothers: New York. Price, $2.50.

The cause of reason in the building of religious faith has an effective champion in Julius Seelye Bixler, president-elect of Colby College, who presents in this volume a fresh and well-grounded exposition of liberal religion. As professor of theology at Harvard University, Dr. Bixler has from the beginning tilted lances with Barthianism, and here again he offers an excellent analysis of the inadequacy of unreason in theology. In seeking a platform for a reasoned philosophy of faith, he turns first to William James, who makes clear the interrelation of mind and body in the shaping of ideals, and stresses the potential growth of the mind through conflict of desires. Santayana establishes the importance of beauty as a goal of desire, even though he is on his own account a materialist. Dewey elevates the importance of objective good, of making moral distinctions, even though he in his turn will not face the questions of metaphysics. Royce completes the shaping of an adequate goal of desire by magnifying the authority of truth.

Dr. Bixler incorporates these elements of a philosophy of religion with the further principle that our religious attitudes represent a process and not a static condition. Life is a constant alternation of idea and living impulse; man's religion is a spiritualizing of an unmoral nature. In our growth from nature to spirit God's purposes are achieved as well as our own; even God's goodness cannot operate automatically, never to be denied by man, or it would be unintelligible. A philosophy of values is something not only to be thought but to be lived; and in the fact that we thrive by the challenge brought by the hazards of growth, not in any assurance of always winning, we have the ultimate bulwark of reason. Supremely, the problem of evil is to be rested here, never to be solved in this world, but revealing so much of good that a personal God cannot be denied.

The Bible

THE BIBLE. By Walter Russell Bowie. Association Press: New York. Price, 50 cents.

HOW CAME THE BIBLE? By Edgar J. Goodspeed. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Nobody who can read English should continue in ignorance of the nature, value, and interest of the Bible when such valuable little volumes by such distinguished authors as the two mentioned above are available at such a low cost. Dr. Bowie is a noted preacher, the author of "Great Men of the Bible," "The Story of the Bible," "A Life of Jesus," etc., and at present holds the chair of practical theology in Union Theological Seminary. "The Bible" was selected as one of the "Hazen Books on Religion," a series of little books aiming to present simply, compactly, and inexpensively the best available interpretations of the Christian philosophy as a guide to Christian living today. The Bible is treated as a library by Dr. Bowie, and most of the books and the great characters and passages are held out for the reader's examination and appreciation. While written in the light and acceptance of the highest Biblical scholarship, these chapters emit and reproduce a fine spiritual glow and should be in the hands of all intelligent youth.

Dr. Goodspeed tells in "How Came the Bible?" how these books of ancient Scriptures were gradually brought together in the Old Testament, how the Apocrypha were selected and separated from the Old Testament, how the Epistles and Gospels were grouped together in the New Testament, and finally how together they came to be canonized and made the sacred collection we call the Bible. It is a fascinating story, told by one of the greatest New Testament scholars in the world, and with a clearness and simplicity of style that would befit a first reader. It is crammed full of all kinds of pertinent information, with undreamed-of surprises on nearly every page. Every chapter is followed with questions as an aid to students and study classes. These chapters were first solicited by Dr. Lucius H. Bugbee for a series of lessons in *The Adult Bible Class Monthly,* and further by the late Dr. John W. Langdale for publication in this volume, and no higher commendation could be offered to Methodists. The Bible will be a new book to all who devour and inwardly digest these pages.

A Timely Discussion

ADVENTISM: The Second Coming of Christ. By William P. King. With an introduction by Halford E. Luccock. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

In almost every period of catastrophe, certain types of mind try to find comfort in the doctrines of Adventism. There are definite trends in that direction today. This fact provides ample justification for Dr. William P. King's discussion of the subject. He meet the millennialists on their own ground—the Bible. In an irenic but firm spirit, h points out the poor logic of their positio Scripturally. At the same time he makes goo use of an appeal to history and experienc The best feature of his treatment is i positiveness. When he says "Daniel an Revelation do not mean this," he does n stop there, but sets forth the glowin affirmations which they do contain. D King writes from no sectarian point of view but from the standpoint of sound scholar ship and loyalty to the truth. It is amazin that he has said so much simply, and in s brief a compass.

Mr. Editor!

(Continued from page 26)

should not give my people theological essays They may be all right in the seminary, bu they are mighty poor fodder for the majorit of the average congregation. I should spen a lot of time on my children's sermons an should make them so simple that all coul understand. In fact, I should try to mak my sermon such that they wouldn't wan to skip at once to "raise ned" when thei parents were not home.

I should try to make the young people' service so interesting and helpful that th Sunday night movies would find the youn people in my church. I shouldn't give ther the impression that they came into th world at the wrong time and must b coddled and spoon-fed. They will have t learn that life is not all a bed of roses, an I should try to have them develop characte so that they will be able to meet any ci cumstance that comes up later in life.

No, I should not tell my people ho hard I work, for they will find that ou and I am not going to fool anyone. My ea would not be strained all the while hopin to hear a call from some other church tha pays a better salary. Those things I hop would follow my work well and faithfull done.

If I had never had any business experienc I should not try to tell my congregation ho each and every business should be conducte The employee and the employer, no matte which side I was trying to set right, migh know so much more about it that I migh show my real ignorance and lose the respe of both classes.

Yes, I am going to keep on going to churc

GILMOUR, ROTHERY & CO.

-- S. T. EMERY --

INSURANCE

FORTY BROAD STREET, BOSTON

TAKE SUN-GLOW TABLETS Regularly

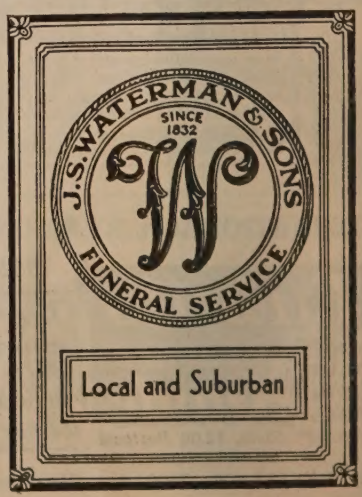
These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUGSTORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.

Worcester, Mass.



ry Sunday, for it is a lifelong habit and m a layman and must take what is handed t—though if what the minister said was there was to attending service, I should netimes think it would be more profitable stay home and read a good book or read ore carefully our good religious papers.

H. G. MANCHESTER.

Winsted, Conn.

rockton Youth Fellowship

South Street Church, Brockton, was host the Midwinter Institute of the Subdistrict outh Fellowship. The sessions of the institute were held for five consecutive Tuesday enings, beginning at seven o'clock and sting until ten.

The dean of the institute was Rev. Raynor nith of Pearl Street Church, Brockton, and e instructors were Rev. M. W. Topping East Bridgewater, "Preparation for Marage"; Rev. Melville E. Osborne of Frankn Church, Brockton, "Mahatma Gandhi"; ev. Hollis M. French of North Easton, Science and Religion"; Rev. G. Stanley Helps of Stoughton, "The Bible as a Rule of ife"; Rev. and Mrs. Rudolph L. Samuelson f South Street Church, "Worship."

At the final session on December 16, a anquet was served to seventy-five guests y the young people of the entertaining hurch. The committee in charge consisted f Mr. and Mrs. George Evans and Bernice MacNevins. Following the hour of fellowhip, there was a candlelight service of communion and consecration conducted by the ministers who had served as instructors for he institute.

Robert Blair of Stoughton is president of he Brockton Subdistrict Youth Fellowship, nd George Stedman, Jr., is president of the Youth Group of the entertaining church.

Bishop's Institutes

The Bishop's Institutes of the New York East Conference will be held as follows: Friday, January 23, Farmingdale, L. I.; Saturday, January 24, New York District, Mamaroneck, N. Y.; Friday, February 13, New Haven District, First Church, Hartford, Conn.; Saturday, February 14, Bay Ridge Church, Fourth and Ovington Avenue, Brooklyn, N. Y.

The speakers will be Bishop Francis J. McConnell, Dr. C. W. Iglehart of Japan, Dr. Ezra M. Cox, Bishop Herbert Welch, Dr. Bliss Wiant of China, Dr. Newell S. Booth of the Belgian Congo, Dr. Fred B. Newell, Dr. Marshall J. Murphree of Rhodesia, and Dr. Robert Searle of the New York Federation of Churches.

Pastors, lay leaders, representatives from the church school, the Woman's Society of Christian Service, and youth organizations, together with the local-church Boards of Missions and Church Extension are expected to be present.

Lenten Devotions for Youth

To supply a demand for daily devotional materials especially for youth for the Lenten season, the National Conference of the Methodist Youth Fellowship is issuing a booklet of Lenten devotions prepared particularly for young people. There is to be a page for each day, including Scripture reference and guidance for personal meditation and prayer. The succession of subheadings will contribute to the general theme of building spiritual strength for crisis. The booklet will be written by selected young people and youth leaders, with a group of staff members assisting in the editing. Off the press about January 15, each copy will sell for five cents. Since this is an experimental venture, Dr. Harvey Seifert, executive secretary, asks that advance quantity orders be sent directly to the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tenn.

Church Register

HERALD CALENDAR

South Florida Conference, West Palm Beach, Fla., Bishop L. H. King, January 21
Northeastern Jurisdiction Woman's Society of Christian Service, Arch Street Church, Philadelphia, Pa., January 27-29
Board of Hospitals and Homes, Annual Meeting, Dallas, Tex., February 2, 3
Race Relations Sunday, February 8
Puerto Rico Conference, Aguirre, Bishop E. G. Richardson, February 11
Latin Mission, Tampa, Fla., Bishop A. J. Moore, February 15
World Day of Prayer, February 20
Laymen's Day, February 22
National Study Conference on "The Churches and a Just and Durable Peace," Delaware, Ohio, March 3-5
Boston University Commencement, May 23-25
Methodist Student Day, June 14

NEEDED: A MICROSCOPE—The College of West Africa—Methodism's highest ranking educational institution in Liberia—is trying to conduct science classes with two very cheap microscopes that are of little value for detailed work. Perhaps you know of a doctor or a clinic that is "retiring" a still serviceable microscope for a newer model; or of a student no longer using one. If you can find such an instrument, write to the Board of Missions and Church Extension, 150 Fifth Avenue, New York City, concerning it.

NEW ENGLAND DEACONESS HOSPITAL, ANNUAL MEETING OF CORPORATION—The annual meeting of the Corporation of the New England Deaconess Hospital will be held on Tuesday, January 27, 1942, at 4 P.M., at the New England Deaconess Hospital, Deaconess Road, Boston, for the purpose of electing officers, trustees, and members of the Corporation, and for the transaction of any other business which may regularly come before the meeting.

VINCENT P. CLARKE, Clerk.

Bits of Fun

The school inspector, testing the faculty of observation in the pupils, crossed the platform, shifting his fountain pen from one pocket to another. "Now, what did I do?"

A small girl held up her hand.

"You crossed in front of teacher without saying 'Excuse me,'" she said.—*Exchange.*

During her employer's golden wedding celebration, a Negro servant who had been with the family about forty years wanted to add her felicitations to those that had come by wire, telephone, letter, and by personal call.

The opportunity came while she was preparing the dinner, when she said: "Well, all I have to say is dat dey sho' has fought a good fight."—*Boston Globe.*

"Have you been to any other doctor before you came to me?" asked the grouchy doctor.

"No, sir," replied the meek patient. "I went to a druggist."

"You went to a druggist?" exclaimed the doctor. "That shows how much sense some people have! You went to a druggist. And what idiotic advice did the druggist give you?"

"He told me to come and see you," replied the patient.—*Selected.*

Mrs. Blake—Your husband tells me that when he is angry he always counts 10 before he speaks.

"Yes," was the bitter reply—"I wish he'd stop it. Since he got dyspepsia, home seems nothing but a class in arithmetic."—*Selected.*

Famous Judge—Wasn't that young Smith who left the house as I came in?

Joan—Yes, Daddy.

Judge—Didn't I issue an injunction against his seeing you any more?

Joan—Yes, Daddy, but he appealed to a higher court—and Mother said "yes."—*Christian Observer.*

SAFE RELIEF *for Varicose Veins*

WEAR
Worcester Elastic
CUSTOM MADE HOSIERY

Don't neglect Varicose veins. Wear Worcester Elastic Seamed or Seamless stockings. Best because they are *knitted to your own measurements* of live rubber thread. Perfectly fitted. Longest Wearing. Cost less. Ensure Comfort.

WRITE TODAY FOR FREE *illustrated Price List and Measurement Blank.* Includes Elastic Hosiery, Abdominal Belts, and Trusses.

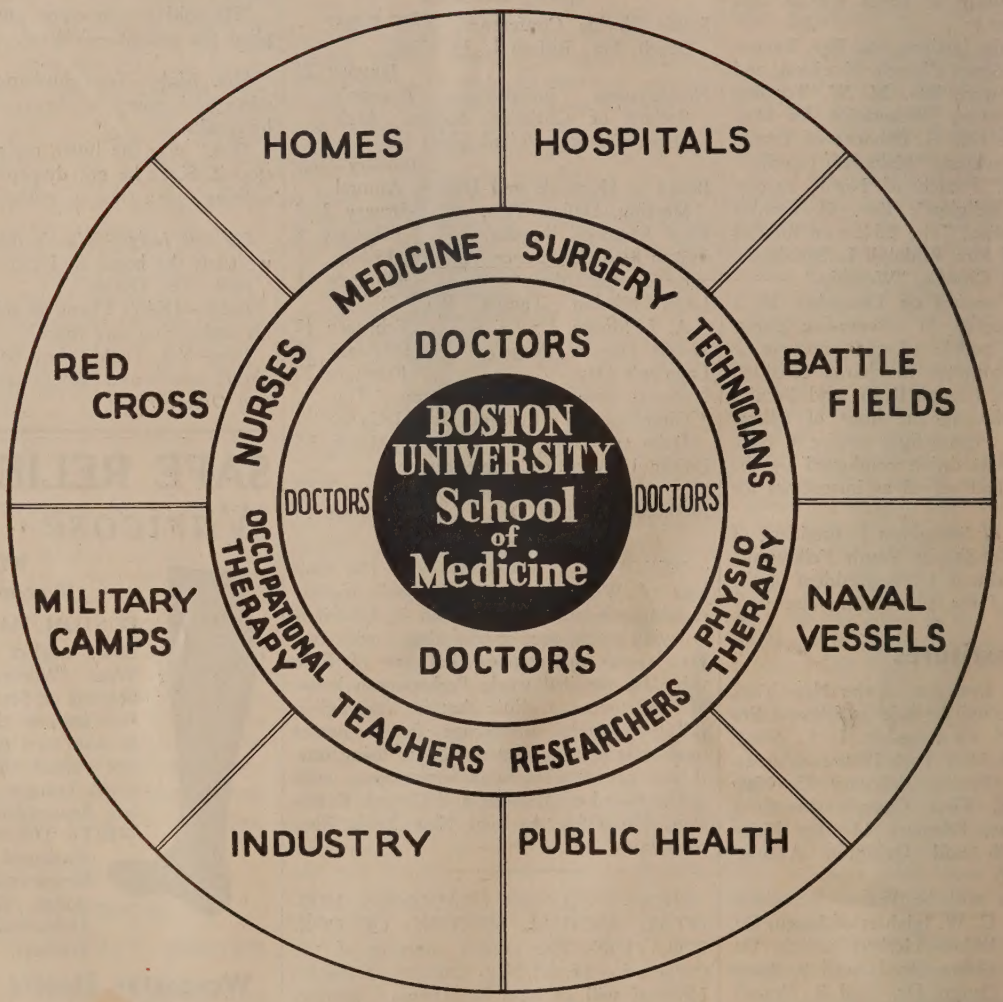
Worcester Elastic Stocking and Truss Company
WORCESTER, MASSACHUSETTS
In business over 50 years

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

The Source and the Services



If you help at the Center you help All!